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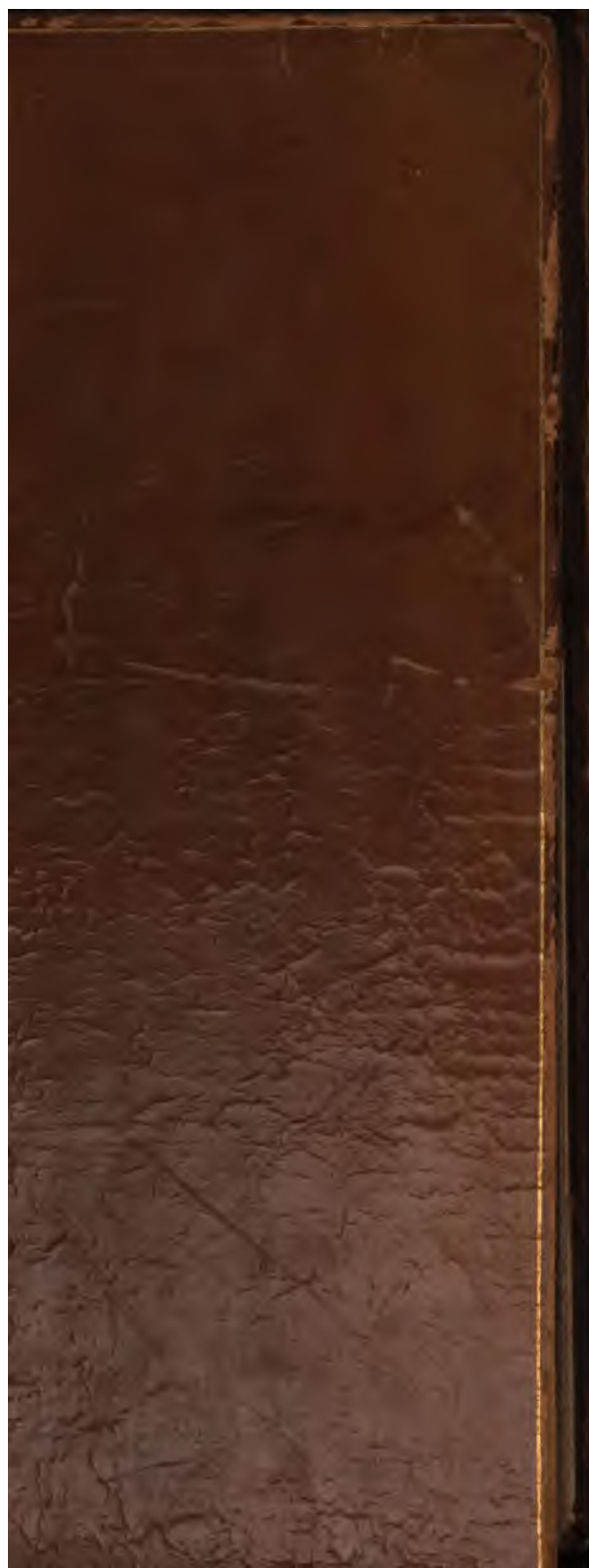
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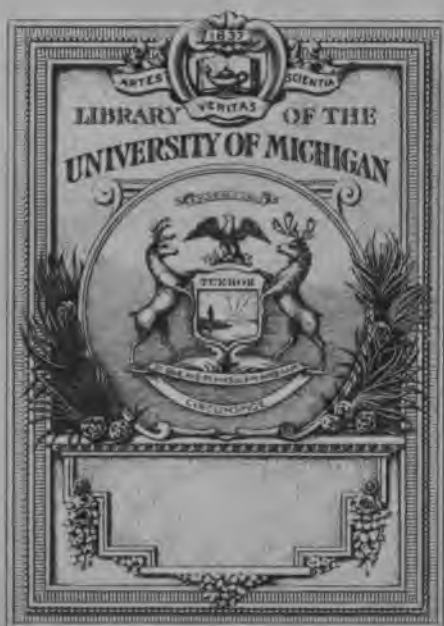
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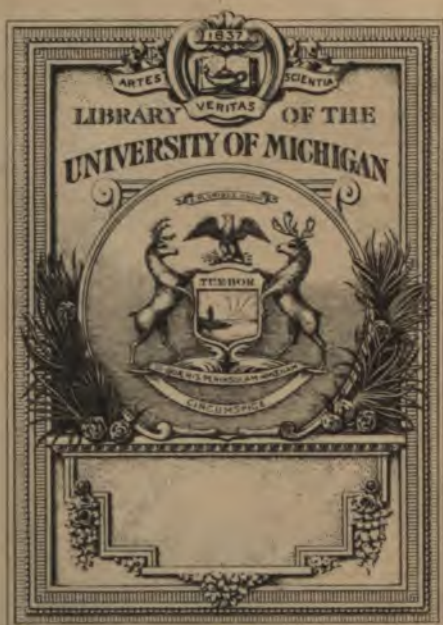
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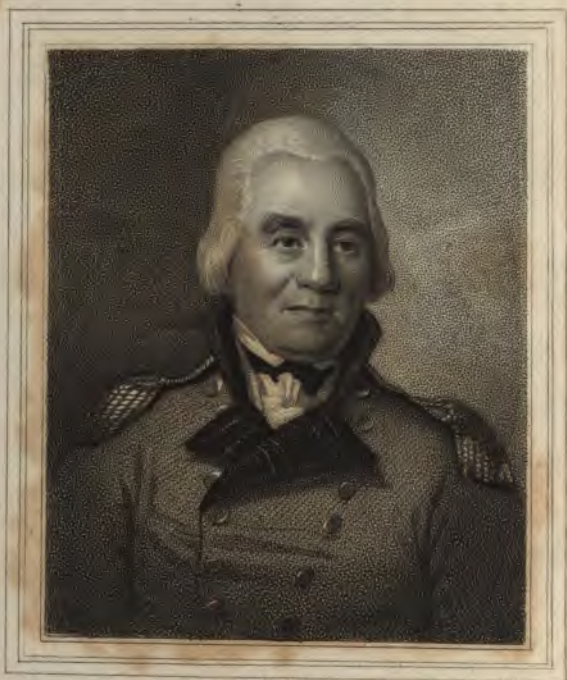
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Blodget

Major General Andrew Burn R. M.

London. Pub. by Winchester & Son, Strand. 1. June 1845.

MEMOIRS
OF
THE LIFE OF THE LATE
Major-General Andrew Burn,
OF THE
ROYAL MARINES;
COLLECTED FROM HIS JOURNALS:
WITH
COPIOUS EXTRACTS
FROM HIS
Principal Works on Religious Subjects.

VOL. I.

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PREFACE.



IT will naturally be expected that we, who have recommended the publication of the following sheets, should precede them by some account of the motives by which we have been actuated, as well as by a sketch of our own views of the character of the revered friend whose Memoirs are now laid before the world. Pursuant to this probable expectation, a few prefatory observations are here given.

We had long known that our excellent friend was in the habit of keeping a diary, in which he recorded the principal occurrences of his life, and sedulously traced his religious progress. But we had no idea, till after his death, to what extent his

written meditations had been carried; nor did we know explicitly, that more was intended by keeping such a journal, than to furnish assistance to himself in his habitual practice of self-examination, or perhaps to promote the religious progress of his children, by enabling them to trace the long and diversified course of their venerable parent. On being requested by his amiable family to examine the manuscripts which he had left, we found that they were very methodical, and extended to at least two thousand pages: that they comprehended ample materials for sketching Memoirs of his Life both as an Officer and as a Christian; that it had long been his intention that such Memoirs should be published for the benefit of his family after his decease; and that he had actually, subsequent to his retirement from the duties of Commandant at Woolwich, thrown a considerable portion of the earlier events of his life into the narrative form.

What was thus prepared for the press by himself, will be found (with a few verbal alterations) in the first one hundred and sixty pages of the first

volume. It is written with so much of the author's characteristic simplicity, and is so replete with interesting incident and instructive observation, that we cannot but deeply regret that his present existence was terminated before he had completed the task he had assigned himself. The mass of materials, however, out of which the remainder of the work was to be drawn, was at hand. We found it copious and valuable, and saw that there only was required to prepare it for the public eye, a man of enlarged understanding, occasionally exercised in literary pursuits, of delicate feelings, and of decided piety, ready to devote his time and his judgment to the selection and compression of the most striking particulars contained in the manuscripts. To such a person we have been happily directed. A gentleman well known among literary men, as well as in what is denominated "the religious world," a man of talents, discretion, and piety; fitted in every respect for the performance he has undertaken, except, perhaps, some disadvantages may have arisen from his not being personally acquainted with the excellent individual whose

papers have been subjected to his inspection and revision. To compensate for these disadvantages (whether real or ideal), he liberally consented to subject his manuscripts and selections to the examination of GENERAL BURN's family and friends, simply requiring that on that account his name should be withheld from the public.

The volumes which have thus been prepared for the press, are now presented to the world, accompanied with the grateful acknowledgments of the General's family, for the generous and delicate manner in which the numerous subscribers to the publication have manifested their exalted estimate of his exemplary character, and with their fervent prayers that the work may be productive of much religious benefit. By whatever mixed motives we may have been actuated in promoting this publication, we can without hesitation aver that *their* sole object has been to furnish the public with a true picture of the life and character of their venerable relative, that many might be stimulated to imitate his bright example, to run an equally

steady course, and to obtain an equally unfading crown.

As they who have been hitherto unacquainted with the character of our departed friend, will find no difficulty in forming a correct judgment after they have finished the perusal of these volumes, it is by no means necessary that we should attempt a complete outline in this place: nor, indeed, do any of us feel qualified for the undertaking, if it were necessary. To depict the undeviating rectitude of his conduct, the unshaken constancy of his friendship, the unwearied activity of his benevolence, the invariable warmth of his affections, the untarnished purity of his habits, the unabating fervour of his piety, would require no common pencil. We shall here do nothing more than refer, and that, we are conscious very inadequately, to a few particular excellencies, which they who intimately knew the General could not fail to notice.

And first, he was sincere and free from all disguise. He was not a man of promise, but of per-

formance. There needed not a window through which to look into his heart; for all his best sentiments and feelings were written on his countenance. Allowing for the effects of a little constitutional reserve, heightened somewhat in the later portions of life by deafness, a stranger would know the General as well after he had been an hour in his society, as he would after he had enjoyed his acquaintance for a year. He had no objects but to glorify God, and promote the happiness of his fellow creatures: and these, as he felt neither ashamed nor proud of them, he neither attempted pusillanimously to conceal, nor ostentatiously to display. Where he saw, or thought he saw, a friend in serious error, either in point of sentiment, or of action, he would frankly suggest his apprehensions, but never rudely obtrude them: being too well acquainted with the economy of human life, and the established usages of society, to fancy that to wound a man's feelings was the way to do him good.

In consequence of this integrity of disposition, and singleness of intention, none ever saw him

assuming different manners or principles before different persons, or detected him pursuing circuitous courses in order to accomplish his purpose. If the end he had in view was worth attaining (and we know not who ever found him aiming earnestly at an object which was not likely to promote the *best* interests either of himself or of others), his approaches towards it would be direct and above ground; though they would be more or less slow according as judgment or discretion regulated the rate of advance. "*He walked before God,*" and the world, "*in truth, and in righteousness, in uprightness and integrity of heart.*"

His *benevolence* was a prominent feature. Here we do not speak of the frequent meltings of his mild and gentle nature after his heart was subdued by divine grace, and the way in which they prompted him to alleviate the sufferings of others; but chiefly of that exercise of Christian principle by which he incessantly sought to promote the temporal welfare and the eternal interests of all who fell within the sphere of his influence. They who distribute their

abundance, either in almsgiving, or in more deliberate and continuous exertions, are entitled to commendation, and will, if they act from suitable motives, "receive a reward" of a higher kind : but how much more cogent and operative must be the spring of action, when the habit of benevolence cannot possibly be evinced, but by a rigid adherence to habits of *economy* ! In the instance we are now contemplating, a large family was to be reared upon very slender means, such as if we were to specify them, would by many be pronounced totally inadequate to the purpose ; and yet, such was the attention to frugality, such the determination to abstain from what are called luxuries, for the sake of enjoying the true luxury of doing good, that few men of opulence have been more instrumental in diffusing benefits and blessings than GENERAL BURN, who could scarcely be said, till near the close of life, to enjoy a competence.

Self-denial was uniformly an ingredient in the benevolence of this excellent man. It was manifested in his voluntarily depriving himself of much

which scarcely any but him would regard as superfluities, that he might relieve the temporal wants of others : and in surrendering (what was to him of more value than property) leisure and retirement, that he might remove their intellectual and spiritual necessities. Deeply convinced of the efficacy of early education in forming correct habits, and in disciplining the heart, and thus promoting both individual comfort and the general welfare, he was a warm friend to schools for the indigent. To *Sunday Schools*, especially, he gave both his influence and his time. Even at an advanced age, he engaged very actively in teaching and catechising the children of a large Sunday School, formed entirely by the exertions of himself and family, and for no inconsiderable period instructed by them almost solely. By giving his personal exertions, as well as his money and his prayers, to such an institution, he shewed how ready, even when, by reason of growing infirmities, ease and quiet became more than usually important, he was to sacrifice them, provided he had but the *prospect* of shewing to the young and inexperienced “ *the way*

"in which they should go," of rescuing them from ignorance and vice, and stimulating them to true knowledge and holiness. If it be, as a wise heathen affirmed, "the most culpable death to have life and not to use it," GENERAL BURN subjected himself to no such reprehension: on the contrary, numbers *felt* both corporeally and spiritually that *he* had life, numbers who cheerfully testify their obligations to him, and *"call him blessed."*

Our valued friend also furnished a fine example of genuine *candour*. Like other men of reflection and inquiry, he had on most important points made a deliberate decision, and, in reference to those of less importance, had his preferences. But he never expressed himself either censoriously or contemptuously, of those who by conscientious investigation had been led to different conclusions; nor did he ever withhold the right "hand of fellowship," except from such as had "wandered from the faith" in reference to fundamentals. Having received his early religious instruction from his grandfather, a pious clergyman of the church of Scotland,

he was led to prefer the manner of conducting worship among the English orthodox dissenters, to that in the episcopalian church. But this did not prompt him to take a lively interest in any questions relative to church government, or to lay much stress upon any varieties in discipline, except they obviously tended to laxness of sentiment or to unholy practice. He rejoiced cordially in the growth of true religion in every church, whether established or tolerated, foreign or domestic ; but seemed to rejoice most when the doctrines of the Bible (and, happily, of the thirty-nine articles), were faithfully and ably dispensed from the pulpit of a parish church ; because in that case he apprehended the minister of the gospel would have fewer prejudices to overcome, than he who with like zeal and talent might be called to preach the same doctrines among dissenters. Hence, when one of his sons resolved to devote himself to the clerical profession in the established church, he expatiated on the circumstance with great delight ; though, during the period that his son hesitated, this exemplary parent attempted neither to suggest difficulties nor to remove them ; neither directly

nor indirectly did he influence his judgment or bias his decision. Hence, also, it was his frequent and fervent prayer for years, that pious clergymen might be placed by divine Providence in our large garrison towns; and when his prayer was answered with respect to Chatham (a town with the religious state of which he was well acquainted), he was, on seeing the clergyman come from the parish church, so overwhelmed with grateful feeling, that tears and sobs for some minutes choked his utterance.

If, however, on the topic of church government he might slide habitually into what some, even in the present day of liberal sentiment, will denominate *indifference*; this could not with any shadow of propriety be imputed to him in reference to "modes of faith." He was, we believe, nearly through the whole of his religious life, a decided Calvinist. Yet he never approximated towards that modification of sentiment, in which an exclusive attachment to doctrinal speculation leaves no room to trace practical tendencies; nor that, in which the doctrine of divine decrees is so grossly stated as nearly to

extinguish the idea of human accountability. His notions were rather those maintained by Calvin in his "Commentaries" (when age and reflection had tempered his judgment), than some which are advanced in his "Institutes:" nor did they ever tempt him, firmly as he held them, and much as he valued them, to exclude from the pale of salvation, any who relied *alone* on the atonement and righteousness of Christ, however they might differ from him in non-essentials.

In nearly the last letter he ever wrote (being dated the 9th of August, 1814), addressed to Mr. Percy, the pastor of the church with which he united himself at Woolwich, after speaking of his inability to go from Gillingham to public worship at Chatham so frequently as he could wish, he adds—"But there is a sprinkling of
" choice Christians at Gillingham, among the
" Methodists, lively, zealous men, ornaments to
" the gospel, and of real, vital, godliness. With
" these we frequently assemble in a small neat
" chapel, close to us, that will hold about two

“ hundred persons. They have various preachers,
“ some of them very acceptable, and as far as I
“ have heard yet, very orthodox. Their weekly
“ prayer-meeting is well conducted, and well at-
“ tended; and here I hope the Lord will bless us.
“ We have taken a pew; but have not imbibed
“ any of their sentiments contrary to what we have
“ all along professed; though, as far as I can per-
“ ceive, the difference between us *lies more in words*
“ *than any thing else.*”

A man who could thus express himself on the points at issue between the Arminians and the Calvinists, was not likely to indulge in *disputation*. And here we conceive lay one of his peculiar excellencies. He loved the society of men of intellect, and still more, that of men of piety. He loved to listen, and he loved to join, in free conversation: he would not shrink from animated discussion; but the moment there was evinced a desire to triumph, or an intemperate tenaciousness about mere matters of opinion respecting which Christians are divided, he would usually sit back in his chair and remain silent.

He was far too wise to expect to make converts to his own opinions by cursory, still less, by angry, disputation; and far too humble to conclude that they who did not in all respects think as he did, were, therefore, wrong. He taught his sentiments not by disputing about them, but by exhibiting their influence on his manners and his conduct; and many were the proselytes who were thus won over to true religion.

But as it would be endless to attempt the development of his individual excellencies, we shall say a few words on that which lay at the foundation of the whole,—his *devotional spirit*. He cheerfully discharged his professional duties, he enjoyed free intercourse with his friends, he delighted to be surrounded by his family; but neither professional duties, friends, nor family, were permitted so to engross his attention, as to prevent his frequent communion with God. No sooner had he yielded to the solicitations of the Spirit, than he devoted himself in earnest to the public and private duties of religion. And neither did he suffer the ardent

passions of the meridian of life, nor the allurements of a profession, in which there were very few pious men when he commenced his religious course, to tempt him from that "close walk with God" in which for more than forty years he was enabled to persevere. Convinced as he had been by painful experience, during his residence in France, where he indulged in infidel speculations and practices, of the weakness and depravity of the human heart, he no sooner tasted the benefits of genuine conversion than he resolved to correct vicious habits and extirpate evil propensities, not by his own strength, but by daily and hourly application to the divine source of grace and mercy. Several of the passages selected from his journals in the following sheets bear evidence of the plans by which he so "redeemed the time", when at sea and otherwise engaged in his profession, as to assign fit portions of every day to reading the Scriptures, to meditation, and prayer. Living thus constantly on the verge of heaven, although reflection on the irreligion of early life occasioned many a pang, and the heart-probing exercises of self-examination might cause him to mourn

in secret, his Christian graces brightened, and his *"path was as the shining light which shineth more and more unto the perfect day."* They who had the happiness of enjoying his acquaintance, in the evening of life especially, could not but see how, through the influences of the Spirit which he constantly sought, and the cleansing efficacy of the blood of Christ, on which he firmly relied, he was daily increasing in meetness for the celestial kingdom. They could not but notice the admirable and invariable consistency of his conduct with his principles, the uniform cheerfulness which he evinced (except during his periodical attacks of nervous fever), the constancy of his resignation to the Divine will in seasons of trial, the depth of his humility, and the tender susceptibility with which he made the concerns of others his own, *"rejoicing with them that rejoiced, and weeping with them that wept;"* nor could they avoid imputing these to their sole cause, the blessing of God upon that *"fervent prayer"* which, emanating from true faith, through the intercession of Christ, *"availeth much."*

Nothing could exceed the gravity, solemnity, and fervency, with which the General engaged in domestic and social worship. Every tone and every look indicated how deeply the heart was engaged in the exercise; and so often did spiritual mercies upon his family and friends seem vouchsafed in answer to his petitions, that scarcely any but the most thoughtless or the most obdurate could join in the devotions of this excellent man without being impelled to exclaim "*Surely 'tis good to be here!*" "*this is none other but the house of God, and the gate of heaven!*"

On these and kindred topics it would be easy to expatiate: but looking to the space already occupied we refrain.

Persuaded as we are that the contemplation of so bright an example of Christian purity, humility, and piety, is calculated to be eminently useful; that while the history of a part of his early life may serve as a beacon to youth, that of the remaining portion may furnish an interesting pattern of heavenly-

mindedness and sincere dedication to God, to men in the meridian and decline of life; we rejoice that we have been in any shape instrumental in bringing these **Memoirs of GENERAL BURN**, before the Public; and fervently pray that they may be productive of much and lasting good.

OLINTHUS GREGORY.

J. HANDFIELD.

JOHN DYER.

October, 1815.

ERRATA IN VOL. I.

- Page 4, note, for *Astruther* read *Dundee*.
40, line 21, for *pices* read *pieces*.
62, 2, for *immediat* read *immediate*.
99, 25, for *d'ardour* read *d'ardeur*.
122, 14, for *The* read *These*.
21, for *mind so* read *mind was so*.
133, 13, for *I securely* read *I was securely*.
134, 20, for *this* read *his*.
155, 7, for *and* read *and I*.
156, 5, omit *I*.
166, 19, for *these* read *there*.
167, 15, for *knew* read *know*.
176, 22, for *possible*. *He who* read *possible he who*.
248, last line, omit *liver*.
253, 26, for *contributes* read *contribute*.
279, 5, for *small* read *smell*.

MEMOIRS,

8c. 8c.

It has long been a common observation with Christians, that, among the great number of pious books which daily teem from the press, few or none are perused with more pleasure and profit, by the religious world, than those which give a genuine and incontestable proof of the power of divine grace in the conversion of a sinner; from the pollutions of corrupt nature to a holy newness of life in Christ Jesus; or which beautifully and comfortably illustrate the more than fatherly care and infinite pity of the Almighty, in his various and wonderful providential dealings with some of his favoured people. If, from what I have experienced myself, I may be allowed to answer for others, I frankly con-

fess I have reaped more real benefit, and enjoyed more soul-purifying pleasure, in reading the Life of Colonel Gardiner, Hervey, or Newton, than from the studious perusal of a whole body of doctrinal divinity; and have received more solid comfort from one hour's spiritual conversation with some experienced and humble child of God, than ever I did from long and learned disputes on contested points of theology.

This prevailing consideration, as already mentioned, inseparably connected, I trust, with a single eye to the glory of God, first led me to form the resolution of throwing in my mite towards increasing the Christian's biographical library.

I am well aware, that some who may peruse this Narrative will be disappointed at not finding so much of the marvellous in it, as perhaps they expected on reading the title page; but sure I am, the well-experienced Christian, whose eyes are opened by divine grace, will perceive the finger of God as distinctly in the common incidents it contains, as in the more re-

markable events dispersed through it; though they most probably will produce little more than momentary astonishment in the carnal mind. Believers in general lose much comfort by not carefully watching the footsteps of Providence in common incidents; which are sometimes big with future designs of the highest importance, and are always fraught with rich displays of their dear Redeemer's love. While in a state of nature, carelessly gliding down the stream of dissipation, I never once regarded those things which befel me, in any other light than as matters of course, or of accident, trivial in their nature and consequences, which in no respect demanded my attention: but, through grace, having since been better taught, I now stand amazed at my former blind stupidity; and from a deliberate review of the various occurrences in my past existence, can as plainly discover the supporting and protecting arm of my heavenly Father, as I at this moment do the most conspicuous objects by the light of the noon-day sun. Circumstances which formerly appeared

as blanks in my life, now stand forth and vindicate the conduct of the wise and sovereign Disposer of all things: clearly proving from subsequent events that they really were of the utmost importance, and that on them depended the whole of my present and future happiness. I therefore humbly hope, the disciple of Jesus Christ, who delights to walk closely with his Master, and whose happy privilege it is, by the light of the Spirit, carefully to mark, and sweetly to meditate upon, the gracious leadings of Divine Providence, with respect to his own soul, will not disdain to learn how the same almighty arm, in infinite mercy, hath led a poor fellow-traveller through many a rough and thorny path.

It can be of little use to mention here, the particular time and place of his birth*—“God is no respecter of persons.” But surely there is a debt of gratitude due from me, and many thousands more, to

* He was born 8th September, 1742, at Astrutham, in Fifeshire.

the great Source of Being, for giving us an existence in this highly favoured isle, under the bright shining of the everlasting Gospel? Who dare presume to say, that as a sovereign, He might not as justly have ranked us among the ignorant Hottentots, or brought us into being among the savage inhabitants of New Holland? I am afraid, very few even of God's children put a sufficient estimate upon this blessing. Because it is common to this generation, in this part of the world, it is either slighted, or forgotten; but it ought to be remembered; that it is not common to all the human race. To have a just idea of its value, we need but cast the eye of reflection a few centuries back, and behold what gross ignorance, superstition, and more than midnight darkness, covered the poor unfutured inhabitants of this land. Multitudes did not know there was such a book as the Bible in the world; numbers more could not obtain a sight of it in a language they understood; and the very few that did, after spending many painful years in the study of the respective lan

guages, were frequently obliged to travel many hundred miles, to some university, or monks' cloister, for a Greek or Hebrew copy of it. Blessed be God, it is not so in our day ; although to our shame we sadly undervalue the great privileges we enjoy.

Besides this common mercy, of being born in a Christian land, God was pleased to bestow upon me another, which is not common to all his children ; that of being born of godly parents, and surrounded on all sides by truly pious relations. Infant reason no sooner dawned, than they began to use every possible means to give that reason a right bias towards its proper object ; and they daily approached a throne of grace with fervent prayer for their helpless child, before he knew how to pray for himself. When a rude unthinking boy at school, I have sometimes stood at my pious grandmother's closet door ; and how many heart-affecting groans, and ardent supplications, have I heard, poured forth for me, for which I then never imagined there was the smallest occasion ! Yet if the prayers of the righteous avail

much (James v. 16) (and surely I can confirm the truth of this scripture), how greatly am I indebted to God, who blessed me with such parents! There are many in the world, who take as much pains to inculcate into the minds of their tender offspring the love of sinful pleasures and perishing vanities, as mine did to persuade me to the love of God, and to the pursuit of eternal things. A religious education, it is true, will not always restrain the vicious inclinations of youth; as many a pious father and mother know to their sorrow: but it is nevertheless a means of grace, of God's appointment, and from which many have reaped the most salutary effects. Though the fruits of such an education may not appear for many years, yet, sooner or later, the assiduous labours of the godly parent will certainly, in one respect or other, be amply rewarded. I, among a multitude of others, am a living witness to this truth. The virtuous and evangelical principles I imbibed in my youth, and the pious examples constantly set before me, though frequently slighted,

8 *His Grandfather's Character.*

and sometimes in the course of a wicked life entirely forgotten; yet seldom or never failed to witness against me in the wilful commission of sin; and frequently were the means of preventing its perpetration: and what prevents sin, must surely be a great blessing.

I can give but a very imperfect account of what passed in the early part of my life. Here memory fails me; but I have frequently heard my grandmother and aunt say, I was of a very delicate constitution, and many times, contrary to all expectation, was delivered from the very brink of the grave. The unseen arm of the Lord was graciously extended to protect me in an infant state, and led me safe through all the dangers to which rash unthinking youth is hourly exposed. When nearly three years old, I was sent to live with my grandfather, a faithful minister of the gospel in the church of Scotland; who laboured zealously in his master's vineyard for upwards of sixty years, and died, universally regretted, at a very advanced age. Here my elder brother and myself became the peculiar

charge of this venerable guide, and under his immediate inspection were carefully and religiously educated. At the age of fourteen, when I had made as great a progress in my studies as I could well attain at the best grammar-school in the place, my father judged it full time for me to think of entering into some line of life in which I might be enabled, under God, to provide for myself; his own situation in the mercantile world being such as left him little hope of ever being able to make any settlement for his children. Accordingly, in a letter he wrote to me about this time, he proposed to my consideration, the three following professions; either to continue my studies at the university, with a view to the church; to study physic; or to follow the law. The last of these he rather recommended, on account of his having a valuable friend in that profession, with whom he could then advantageously place me, so as to be more immediately under his own eye. Having no fixed choice of my own, I readily fell in with that of a kind parent, whom I had every reason to

love and respect ; and soon after I left my grandfather's house, went home, and in a few days was placed in the office of my father's friend, followed by many a fervent prayer, and by many a godly admonition to beware of the alluring temptations to which I should be exposed, and many an exhortation to be very assiduous in endeavouring to gain a thorough knowledge of the profession I had chosen. The latter part of this advice I strictly observed ; and, having paid a close attention to business for about a year, flattered myself, from the progress I thought I was making, that in a very little time I should be able to procure a comfortable livelihood, and perhaps in the course of a few years accumulate that wealth in which I vainly imagined true happiness to consist. The enemy of souls has lulled me into many of these golden dreams, from which I never should have awaked, had not God, who is rich in mercy, graciously interposed to break the snare. This he now did, by one of those sudden turns of providence, of which, in the course of this narrative, it will be found I was frequently the subject.

I have often thought of the pleasure the redeemed soul must feel in the world of spirits, when permitted to see the intricate thread of Providence fully unravelled. And as I humbly hope, through grace, to be thus highly favoured, methinks I shall stand amazed, and with glowing gratitude admire the divine goodness and wisdom, in not permitting me to prosecute a business, in which many dangers and snares frequently, I fear, occur to perplex the mind of the conscientious Christian, and into which I might have fallen, and been ruined for ever! How this sudden change of situation was effected, with the circumstances that introduced me into an entirely new scene, will appear in the subsequent narrative.

From my infancy to the age of sixteen, having none but virtuous examples before me, and being surrounded with pious relatives, ready to warn and correct me on the least failure, I should have been in a manner constrained to walk circumspectly, even if I had been most viciously inclined: that, however, was not the case; for my

12 *Religious Duties performed,*

compassionate Creator, among all his other favours, gave me a tender conscience, which in those early days was more hearkened to than it has frequently been since ; and, if I mistake not, the principal part, if not the whole, of my religion then consisted in attempts to pacify this clamorous monitor. My parents carefully taught me to pray with the lip ; but it was beyond their power to make me pray with the heart, and that I seldom or never did. I was obliged to repeat the Assembly's Catechism, at least, once a week, for eight or ten years together ; but I may safely venture to affirm, I did not know the spiritual meaning of one sentence in it. The Bible I also read over several times, but with no more profit at that period than I received from repeating the Catechism. The name of Jesus Christ, with salvation through him alone, was continually sounding in my ears ; but, alas ! I neither saw my need of such a Saviour, nor at all understood the extreme importance of this declaration. Indeed I thought it was my indispensable duty to be religious like those about me,

that I might escape the pains of hell, and lay in a claim to the joys of heaven. A Pharisee in miniature, I delighted to think of heaven, and often longed to be one of its inhabitants; though I never rightly relished the nature of their divine employment. The idea of happiness flowing from the uninterrupted worship of God and the Lamb, was then too spiritual and sublime for me to comprehend. Consequently, my religious duties were for the most part very burdensome. I particularly remember, the Sabbath day generally appeared as long as any two other days in the week; and a sacramental occasion I dreaded as the greatest evil, because the Thursday and Saturday before, and the Monday after, were days more immediately devoted to God by fasting, preaching, and prayer. In short I had no other religion to boast of at that period, than that which thousands are contented with in the present day: I mean that of education and example. Had I been born and educated at Constantinople, I certainly had been as good a Mussulman, as I was then a Christian. A

“ form of godliness,” without any thing of its power, was all of which I could boast. I neither wished for, nor felt the necessity of, a better. Something which I then fancied of far greater moment, wholly engrossed my attention ; and that was, how I should most speedily acquire honour, wealth, and power, in the world ;—totally ignorant of what I have since found by experience to be true, that “ the blessing of the Lord, it maketh rich, and he addeth no sorrow with it,” Prov. x. 22.

But to return to my narrative. My father about this time, having met with many heavy losses and disappointments in trade, particularly by the foundering of a ship that was not insured, found it impracticable any longer to maintain his family in that line of business in which he had been engaged ; and having no promising prospect of soon entering into any other, he obtained, though with some difficulty, through the instrumentality of Sir H. Erskine, a purser’s warrant to a sloop of war. To a man of my father’s domestic character, the thought of separation from

his beloved family, his friends and connections, was one of the heaviest trials he had ever met with ; but necessity, sad necessity, left no room to hesitate. He therefore set off immediately to join his ship, the M—, and embarked in Yarmouth-roads.

From this period I felt insensibly stealing upon me a strong desire to follow my father's steps, and share his fortune at sea. This wish increased upon me every day; so that I soon began to disrelish the slow and painful way of scraping riches together with my pen, and thought and talked of nothing but a man-of-war. My youthful mind, filled with strange notions of noble, warlike achievements, and puffed up with false hopes of accumulating immense riches from the spoils of the enemy, soon arrived at the height of its phrensy; and brought me, at last, fully and foolishly to determine, at all events, to leave the profession of which I had already acquired some little knowledge, in order to strike out a new, and, as I then imagined, a far more honourable, way of rising in the world, and, upon the very face of it, a much easier method

of attaining to a state of opulence, which, in my eyes, was the "one thing needful."

When my father was informed of my determination, he rather encouraged than opposed it; and only insisted upon my first employing a few months more in the study of navigation, and other necessary branches of mathematics; a request with which I cheerfully complied. I was just preparing to set off to join the *M—*, then at the *Nore*, when, providentially, she was ordered to convoy a fleet of merchantmen from a sea-port within twenty miles of my abode. After having waited impatiently several days for her arrival, I at last set off from my native place, accompanied part of the way by an elder brother; and embarked on board this vessel on my birth-day in the year 1758, being then sixteen years of age.

Before I proceed, I must for a moment indulge a pleasing reflection on the goodness of our Heavenly Father to me his unworthy creature, in the transactions of this day; that my heart, so very prone to forget the Lord's mercies, may once more enjoy

the pleasure of feeling a glow of gratitude and love. What a peculiar blessing was it, for instance, that now, when in the bloom of youth, strong and healthy, every passion ready to burst into a flame of sinful gratification, I embarked on board a man-of-war (a place so unfavorable to the growth of religion); I there found a pious father, like another guardian angel, warning me of the approach of danger, pointing out the path of safety, and serving as a powerful restraint against the commission of those gross iniquities, in the midst of which we were both obliged to dwell! What would have become of me in this dangerous situation, if God had not there placed such an instrument to protect me! Instead of being frequently shut up in a cabin with an affectionate parent, there spending many an hour in prayer, reading the Scriptures, and listening to his pious instructions, while he pointed out Jesus, and the way of salvation through him; I most probably should have been carousing with my abandoned messmates below, wallowing in all manner of sin and uncleanness, blas-

18 *Employed under his Father.*

pheming my Saviour, perhaps, with every breath I drew. Little did I then think of the advantages I reaped from a father's care; much less did I ever imagine that God had any influence in it: but now that, through grace, my eyes are open, and I call to remembrance the many promising youths I have seen entirely ruined in a few months after they entered the navy, and how few there are, who enjoy such a powerful protection from its contaminating pollutions as I did; I stand amazed at the discriminating love of God, and, while I gaze at the danger escaped, wonder that I do not love Him more.

I was just entering into my seventeenth year, when I embarked with my beloved parent, though not in that line of service in which I had formed all my foolish plans of glory and riches; for my father well knew the great difficulty there was of procuring a commission in the naval department, and how many years of service it was necessary I should go through, before I could be duly qualified. He therefore judged it would be most for my advantage,

to get a competent knowledge of his own business; hoping that with the interest he had, he might soon be enabled to procure me a purser's warrant. With this view I was employed, during my continuance on board the *M—*, in the captain's cabin, to assist his clerk in keeping the ship's books, and my father's accounts. These who were my companions when walking the quarter-deck, and who are all now dead, were of the most abandoned description; my mess-mate, the captain's clerk, being one of the worst of them. Though too often enticed into the paths of sin by their bad example; yet, thanks be to God! through means of the powerful restraint just mentioned, I was not then suffered to be entirely carried away into the current of their iniquitous practices.

A few days after I embarked, we sailed from Leith, and soon arrived in the North Sea, where we were stationed during the winter, to protect the cod-fishery, on the Dogger-bank. But surely never poor mortal went through a more severe ordeal than I did here; being constantly sea-sick,

20 *Stationed on the Dogger-Bank.*

and almost in hourly dread of perishing on a lee shore, or foundering in the ocean! Such was my truly uncomfortable situation, that I often wished myself any where, or any thing, rather than where and what I was; but now it was too late to repent. I could only exclaim bitterly, in secret, at my own consummate folly, in leaving a promising profession at home, for one so very disagreeable and precarious abroad; especially since I saw no probability of ever unmassing the immense fortune my covetous heart so eagerly desired.*

Thus fallacious are the dreams of those, who expect to find happiness in any thing short of true religion.

Happy was it for me that our station on the Dogger-bank did not last so long as we expected. On the 9th of January following (1759), we were relieved by the *Grampus* sloop, and ordered immediately to the *Nore*. In a few days after, we were sent into dock at *Sheerness*. From this place, I went for the first time, with my

* The sum total of the prize money I made during this war, amounted to three shillings and sixpence!

wicked messmate, to London; and have surely great reason to bless God that during the time I was there, under such a truly diabolical guide, I could not be prevailed upon to partake of those impure pleasures which destroy many a hopeful youth in that abandoned city. Yet, nevertheless, I was in the very jaws of death, treading the paths that lead down to hell (Prov. vii. 27); and had I then been permitted to fall, who could say that I should ever have emerged from this sink of pollution. Sovereign grace will be the ransomed sinner's song all through the wilderness: for my own part, I can sing no other.

About the beginning of March, 1759, we sailed from the Nore on a cruise toward the north; but soon meeting with very heavy gales of wind, were driven over to the coast of Holland, and obliged to run for shelter into Helvoetsluys. Here we remained wind-bound nearly three weeks. During this time, while my father was at Rotterdam, I spent some very agreeable hours in strolling about the country vil-

lages ; viewing these rural scenes with all the luxury of enjoyment, so peculiar to sea-faring people, just returned from a boisterous element.

On the 1st April, 1759, we left Holland, and arrived next day in the Downs, where we received orders to proceed to Portsmouth to be docked. In ten days the ship was sheathed and fitted for foreign service, and we then sailed from Spithead, with the Crescent frigate and a large fleet of merchantmen, for the West Indies.

A journal of our voyage across the Atlantic, is more likely to tire than to amuse ; I shall therefore only mention one incident that then occurred, which, while it may tend to humble in the dust, may also serve as a specimen of the fruit of the religion I then possessed. Having on the 16th May, crossed the tropic, the boatswain, gunner, and carpenter, my messmate, and myself, got together in a cabin, to spend the evening, and drink (as they termed it) a cheerful glass ; but instead of " a cheerful " it soon became a sinful one. Before the party broke up, I was, for the first time in

my life, so completely intoxicated, that I lost the use of my reason, and was unable to move hand or foot. In this state, I was thrown by my staggering companions into a hammock. The next day I began to feel the usual effects of an evening's debauch. My affectionate father was very inquisitive to know what was the matter with me ; but dreading to inform him of the real cause, I told him a direct falsehood, and said I was only sea-sick and should soon be well. One sin is seldom committed without drawing a numerous train after it. When he began to interrogate me a little more closely, and seemed surprised at my being sea-sick when the weather was so fine ; I was led, for fear of discovery, to confirm the first falsehood by telling a dozen more. . . . When I had thus satisfied him, I found my mind very easy ; and never thought (or if I did, it was very superficially) that I had offended God by such wicked conduct. So little did I then see or feel of the deceitful nature and tendency of sin !

On the 6th of June we arrived at Barbadoes, and the same day in the evening

24 Prevented eating Manchineel Fruit.

I experienced another proof of the gracious interposition of that divine Providence, which rules over all, and in a thousand instances of imminent danger has seasonably appeared for my preservation. Having procured leave to take a ramble on shore for a few hours with my messmate, we immediately on landing strolled up the country. Being at a little distance before him, under a grove of manchineel trees, I hastily stooped down and picked up some of the apples. Altogether ignorant of their poisonous quality, and supposing them to be limes, I was eagerly putting them to my mouth, to quench my thirst; when my messmate, though at some distance, saw the danger, called out and prevented it: otherwise, in a few moments more, it is very probable I should have drunk the deadly poison, and perished in my sins.

The third day after our arrival here, we sailed for Antigua, and thence to St. Kitts, and arrived at Jamaica on the 25th, where it pleased God, once more, to give a sudden turn to all my worldly views and

schemes, by entirely cutting off all hope of future advancement in the navy; so ordering circumstances, that both my father and I were obliged to quit it. Having spent but a few days at Port Royal in watering and victualling the ship, we sailed on a cruise round the island, full of expectation that we should not return without making some captures; but the pilot had scarcely brought us out of the harbour, when either through ignorance, or from some unusual current, or sudden shift of wind, he ran the ship fast aground. The sea breeze beginning to freshen, she struck several times violently upon the shoals, carried away her false keel, and great part of her sheathing; but by the timely assistance of the boats in the fleet, she was soon got off again, towed into harbour, and ordered to be hove down.

During this tedious operation, my father was seized with a diarrhea and slow fever, and declined visibly in his health every day. He was at last brought so low, that his medical attendants advised him, speedily to leave the West Indies, as the only probable means of saving his life. He there-

fore determined at all events to embrace the first opportunity of returning to England ; in order to which he was obliged to throw up his warrant as purser of the M—. At the same time he obtained my discharge ; though the captain used all his interest with the admiral to prevent it, from a selfish view, that, if his own clerk should die, I might be ready to supply his place. Indeed, his anticipations were soon realized ; for shortly after we left the ship, my mess-mate died. His death was taken particular notice of, by all on board ; for, during the voyage from England, he used frequently to say amongst his inconsiderate companions, that as he had formerly been well seasoned in the West Indies, he should now live to see them all in their graves ; and being appointed to read the burial service when any one died at sea, he often swore he would perform that ceremony for none of them, unless they would pay him before-hand. Poor unhappy man ! He was death's first victim !

My father would gladly have taken me to England with him, had he entertained

the smallest hope of providing for me there; but as I enjoyed a good state of health, and seemed rather inclined to remain in Jamaica, he thought it might tend much more to my temporal advantage to leave me behind. He therefore agreed with a gentleman of his acquaintance at Kingston, the deputy secretary of the island, to take me as a clerk in his office.

Having earnestly recommended me to the divine favour, and offered up many ardent prayers for my preservation, he took an affectionate leave of me on the 31st of July, 1759, and sailed from Port Royal the same day, in the Ludlow Castle.

What an unspeakable mercy it is, to be blessed with truly religious parents! If ever the prayers of the righteous were prevalent in behalf of a fellow-mortal, surely those which a pious father now put up for an unworthy son were amongst the number. To their efficacy in calling down the goodness of God upon me, I attribute the many hair-breadth escapes and wonderful deliverances I afterwards experienced.

In a biographical narrative, such as I am now writing, it must be evident to every candid reader, that the principal thing requisite is a strict adherence to truth. However deficient the present performance may be in many other qualities necessary to make it acceptable, I am very confident it will not be defective in this. Had I no other resource from which to collect materials than a fallacious memory, I should hardly venture to make this assertion; but ever since I left my native place, I have almost constantly kept a diary, in which I have faithfully recorded every material circumstance that has befallen me: so that I have now many *volumes* of manuscripts of this nature before me, from which to draw the substance of these memoirs. So scrupulously particular have I been when inserting recent facts in my journal, that I have frequently omitted very striking incidents, where there appeared the smallest doubt of their authenticity.

This short digression is made with a view to convince those who may peruse this narrative, that they are not reading a romance.

To return:—When I lost my father, I lost the best part, if not the whole, of my religion. Left, for the first time, in the midst of strangers, to act entirely for myself, the Lord knows I acted very sinfully. Had not his all-wise providence graciously interfered to over-rule my wicked conduct, I had certainly fallen a victim to my own folly.

The serious impressions which a religious education had made upon my mind were not immediately, nor ever entirely, obliterated; but the restraint of an earthly parent being removed, the fear I then had of God was not sufficiently strong, to keep me from the commission of those particular sins to which my constitution and a depraved inclination naturally led me: though in the first open deviations from the path of rectitude, I enjoyed very little satisfaction. Conscience was yet tender, and her authority was not altogether denied. In the cup of sinful gratification, the bitter, at times, far exceeded the sweet. Such, more or less, is the nature of those pleasures which the carnal mind so eagerly

pursues. A few months after I was thus left to act for myself, an epidemical fever broke out, and raged very violently in Kingston, which proved fatal to numbers. This alarmed me, and the fear of death was so strongly impressed upon my mind, that I had no rest night or day, till I determined to retire into the country. To this resolution I sacrificed a more lucrative situation than I could possibly expect to obtain there. But consequences of this nature I seldom attended to in those early days. I saw a very serious danger approaching, and I verily believe that I was influenced from above to flee from it. When I communicated my intention to the gentleman with whom I lived, he consented to my leaving his office, and through his interest procured me a book-keeper's place upon a very healthy plantation only a few miles from town. Here, for the fourth time, I entered upon an entirely new employment; which did not altogether suit my inclination: yet my removal to it afforded another striking instance of the Lord's watchful providence. About three months

afterwards, having occasion to be in town upon some business, I called to see several of my old acquaintances; but heard that one had died of a yellow fever, about two months before; another of a putrid fever, and a third of a purple fever, within a few days. In short, I found upon further inquiry, that nearly all the young men with whom I had formerly associated, had in the short space of three months been launched into eternity! I left them immersed in sin, and for aught I know they died in that state. Had I remained at Kingston, I certainly should have visited my friends in their illness, and in this case it is morally certain I should have caught some of their many-coloured fevers, and shared the same fate. But discriminating mercy interposed, urged me to flee, and thus gave me further space for repentance.

I continued on this plantation about nine or ten months; frequently experiencing this same protecting mercy in various instances of imminent danger; yet still plunging deeper into the mire of sinful indulgence, totally regardless of that kind

arm which kept me from sinking into perdition.

In the latter end of the year 1759, when the general insurrection of the negroes took place, which proved so fatal to numbers of Europeans (some being cruelly murdered in their beds, and others inhumanly tortured), it pleased God to restrain those amongst whom I lived, so that not one of them offered the least ~~act~~ of hostility, though there were upwards of 200 sufficiently armed to do much mischief, and there were but two white men (the overseer and myself) on the plantation to oppose them. This signal deliverance was the prelude to many others. For several months after, guards were constantly placed on all the high-ways to prevent the rebellious negroes from assembling in numbers; and during that time it came to my turn almost every other night to stand sentry for several hours; in the open air, exposed to all the rains and dews of the season, which brought on many disorders, and carried multitudes to their graves. Through mercy, I was still continued among the living and the

healthy. In short, scarcely a day or an hour passed, whilst I remained on this island, that did not evidently display, in one respect or other, the watchful care of divine Providence in my preservation. Yet, wilfully ignorant, or criminally forgetful, of the gracious power that thus sustained me, I slighted his goodness, overlooked his mercies, and deplorably departed from him both in heart and practice. I have already hinted that the serious impressions imbibed from a pious education were not entirely obliterated; but by this time they had lost great part of their influence, and as that diminished, the darling inclinations of a corrupt heart gradually prevailed, and so far gained the ascendancy that some of the most glaring sins, which at first appearance struck me with horror, imperceptibly lost their deformity in my eyes, and Proteus like, transformed themselves into innocent enjoyments. Thus advancing, step by step, in the dangerous road of sin, I soon arrived at dreadful lengths; drank in the deadly poison with as much eagerness as the thirsty ox drinks in water, and rushed

on rapidly with the wicked multitude in the broad way to eternal ruin.

O ! what infinite obligations am I under to the Best of beings, who would not suffer me to continue on this unhallowed spot ! Had I died there, which to all human appearance was very probable, my soul must have been irretrievably lost. It is a common expression amongst the wicked inhabitants of this island, and used to palliate their impious deeds ; “ Well ; there’s no God in Jamaica.” Happily for me, I found one there, of boundless compassion ; or rather such an one found me there, and forced me to flee from it, as he did Lot out of Sodom, with the utmost precipitation.

In the present dissipated age, I am well aware that the doctrine of a supernatural impulse on the human mind, is, by many who call themselves Christians, entirely exploded as enthusiastic ; but without a full assent to this revealed truth, I really cannot rationally account for many circumstances in my past life, particularly for my conduct in the present instance ; when a strange, and otherwise unaccount-

able, impulse induced me to leave this polluted country.

I had for some time past fondly indulged the hope of making a fortune in Jamaica ; but, all on a sudden, I conceived such an inveterate dislike to the place, and to every thing connected with it, the heat of the climate, the impiety of its inhabitants, and danger of my situation, both with respect to body and soul ; that I resolved to leave it the first opportunity that offered. I sat down to deliberate on the step I was about to take, and could not forbear lamenting how much I should disoblige the best of parents by thus throwing myself out of employment. Neither was I unmindful of the poverty and distress which would probably await me in England. Without money, and without friends, I had no other prospect before me than that of becoming a common sailor or soldier. On the other hand, the gentleman on whose estate I lived, kindly promised, if I would stay with him, to make me overseer of another plantation, a place worth upwards of £200 a year. But all would not avail. Heaven

had prompted me to flee from this island, and no arguments, prospects of gain, or dread of consequences, could induce me to stay. Amongst the multitude of mercies with which the Lord has favoured me, my escape from this abandoned island must ever stand prominent.

On the 22^d of July, 1760, I left the plantation where I had been situated for nine or ten months, and went into town; and being by a friend introduced to the admiral, I solicited him (as having formerly belonged to the navy) to grant me a passage to England, in the *Edinburgh*, about to sail with the first fleet. With this he readily complied, and gave an order for my being borne as a supernumerary. While the fleet was getting ready, I spent a few weeks very agreeably with a friend in the country; and, with no small degree of pleasure, embarked at Port Royal, on the 24th of August following: thus once more setting out anew in the world, altogether unprovided for, not knowing what future plan I was to pursue. But the same faithful God, who kept me in Jamaica, was with

me also in the midst of many perils on the great deep ; and, having landed me safe in England, graciously provided for me a few months after my arrival.

On the day I embarked, coming from Kingston in an open boat, I was overtaken in a thunder-storm and thoroughly drenched with rain ; and, as my clothes were not then on board, I was obliged to continue in that uncomfortable situation the remainder of the day, which brought on the first fit of sickness I ever had since my infancy. Two days before the ship sailed, I was confined to my hammock, and when out at sea was brought so low by a violent fever, that I expected every hour to be thrown overboard with several others around me, who died of the same complaint. Yet, dreadful to think of ! though perfectly sensible of my danger, I had not the least painful conviction of my accumulated guilt, nor the smallest notion of Jesus Christ as a Saviour. The prospect of a future state, just at hand, made no impression upon me ; neither did I feel the least terror at the approaching pains of death. In short, I was dying, and in

every respect like the brute that perisheth ; though endued with all the faculties of a rational being, and these in full exercise, unimpaired by bodily pain. O what a mercy, that I did not then die ! Where would my soul now have been ! Surely, not contemplating, as I trust it does with some degree of thankfulness, the imminent danger it has escaped. When I was, to all human-appearance, breathing my last, the surgeon of the ship administered a medicine, which God so singularly blessed, that it gave a sudden and favourable turn to my disorder, and in a few days I was pronounced out of danger.

The first time I got out of my hammock to make my bed, I found a large scorpion in it ; which had probably lain there a considerable time, and yet had never stung me.

Such incidents as these may be thought by some too trivial to be mentioned ; but I trust I shall ever be enabled to look upon my deliverances from danger of this and every other kind, as the secret but certain effects of that over-ruling Providence, to

whose care I thankfully acknowledge myself indebted for my present safety. Many striking circumstances occurred during our voyage to confirm this truth; as will appear in the sequel.

The Edinburgh having been many years in the West Indies, and frequently hove down, was quite worm-eaten, rotten, and leaky, when we sailed from Port Royal. Before we had got through the gulf of Florida, the leaks increased to such a degree, that when we reached the Atlantic, the hope of safety had nearly expired, and from fatigue, and the dread of sinking, a solemn seriousness pervaded the whole crew. So awfully alarming was our situation, that I well remember the captain's reproving an officer for laughing. On a very moderate calculation, we pumped out at least two thousand tons a day! however incredible this may appear, it certainly was the case for several weeks; and on some days, it amounted to double that quantity. Beside the chain-pumps, that are supposed to throw out two or three tons in a minute, we had also four hand-

pumps in use, and were frequently obliged to bail with buckets from the fore-hold. In this deplorable condition, on the 12th of October, 1760, we sustained the shock of one of the most violent tempests that perhaps had ever been known. Those who had been at sea for many years, and we had several such on board, particularly the captain, who had been round the world with Lord Anson, all agreed they had never seen a hurricane continue so long with such unabated fury. Three days and three nights we were exposed to its uncontrollable power. To those who have never experienced a tempest at sea, it may be difficult to give a just idea of it; yet something of our distressed situation may be conceived from its dreadful and destructive effects. When it first came on, we were under a double-reefed main-sail and fore-sail, both of which it tore to pices, and blew overboard like a sheet of thin paper; and when a new main-sail was with difficulty bent and set, it shared the same fate. Nothing but the mast and yard now remained, and these were expected every

moment to follow. At first the force of the wind was so great that the waves could not rise, but were compelled to dash and break into a white foam, so that the whole ocean, as far as the eye could reach, appeared in the day-time like an extended plain of driven snow, and at night like an immense forest on fire. This terrific scene was soon succeeded by another: the sea began to rise "mountains-high," and beat with such violence against our rotten ship, which we could scarcely keep above water *in a calm*, that it seemed next to impossible to keep her from foundering. Unable to keep her to the wind, we were obliged to scud before it, without any sail, at an amazing rate, rolling the quarter-deck guns under water, her sides separating some inches from the deck, one of the quarter galleries being washed away, and the water pouring in in torrents, and carrying all before it. Had the storm continued but a few hours longer, we must inevitably have perished. The Lord beheld with pity our perilous situation, and (to speak in the language of Scripture) "rebuked the wind,

42 *After the Hurricane subsides*

and said unto the sea, Peace, be still" (Mark iv. 39). Our astonishment was something like that of the disciples on the occasion alluded to (ver. 41), for almost instantaneously about noon on the third day, the whole horizon cleared up, the wind gradually subsided to a gentle breeze, and the whole face of the ocean was changed. But not so the hearts of those on board. If I may judge by myself, very few, if any, were truly sensible of this great deliverance. I might indeed unite with some others in thanking God with the tongue, but that, alas! was the utmost extent of my gratitude.

On looking round for the fleet under our care, though there were fifty-two sail in sight when the storm began, not a single ship was now to be seen. Many of them had made the signals of distress, and we afterwards learned that *seven of them were never heard of more*. We had one man washed overboard, and several much hurt, and although we did not all perish, we still continued in the most imminent danger. The uncommon agitation of the ship, during

the tempest, had greatly increased her leaks; to stop which all possible means were used, but without effect. From constant labour, and a very short allowance of fresh water, with salt provisions, the men began to fall sick; and, what was very alarming, the leathers of the chain-pumps were nearly worn out, and every day became less useful. To heighten the dismal prospect, we were many hundreds of miles further from the land than before the commencement of the hurricane, and were totally undetermined what course to steer. However, on the 16th of October, 1760, the day after the storm, early in the morning, a vessel was descried at some distance, to which, imagining her to be one of our convey, we crowded sail, fired guns, and hoisted signals of distress. When she perceived us, she bore down within hail, and proved to be a Virginia trader, laden with tobacco, and bound to Whitehaven. A boat was immediately sent on board, with an officer, to examine whether she was large enough to hold the Edinburgh's complement of men (which was 600), with a suffi-

cient quantity of provisions to carry them to the nearest port, in case it should be found necessary to leave his Majesty's ship to sink at sea: but upon examination it was found that she had not the means of accommodating 300, much less our whole complement, exclusive of provisions. She was therefore ordered to keep company with us till the next morning, to receive despatches for the Admiralty. The captain then called all the officers into his cabin to consult with them upon the best means which could be taken, for the preservation of the ship and the lives of all on board. The wind being fair, it was soon unanimously agreed, that we should bear away for the "trade winds," get into smooth water, and steer for Antigua, the nearest port, where we could be refitted. This was a very unexpected resolution to all on board, and a great disappointment to us passengers, who had no disposition to revisit the West Indies. But where life is at stake, the least glimmering of hope is eagerly pursued; consequently the inclinations of a few individuals were not con-

sulted. About noon the next day a signal was made for the Virginia trader to bear down for despatches and other letters for England. However, whilst all pens were at work, it was hinted by one of the passengers, that although this vessel could not contain 600 men, she might very easily accommodate us, who were but seven in number, and no way bound to risk our lives in a king's ship with those who belonged to her. No sooner was the thought communicated to the rest than it was eagerly embraced ; and application was immediately made to captain Langdon, requesting permission to seize on this favourable opportunity of returning to England. He readily granted our request, and one of us went on board the vessel by the first boat, and agreed with the captain for our passage to Whitehaven. A little before sun-set we all embarked, after having taken a sorrowful farewell of our unhappy friends, whom we never expected to see or hear of more. The next morning the wind being fair for them, and foul for us, we soon lost sight of each other. Before I

continue my narrative of what occurred to us in the Whitehaven vessel, I must glance at what befel the ship we had just left, and reflect for a moment on the mysterious hand of Providence, which so unexpectedly removed us from one to the other. We had not long separated, before the wind became fair for us, but against them. In this very distressing situation, almost given up to despair, they providentially fell in with an English 74; which greatly assisted in stopping their leaks, furnished them with materials for repairing their chain-pumps, supplied them with fresh water, and, having induced them to change their resolution of returning to the West Indies, brought them safe into Plymouth, a fortnight *before* we arrived at Whitehaven!

Thus we often behold the sovereign Disposer of events, by trivial circumstances, suddenly defeat and overturn the wisest counsels of the most sagacious of his creatures! How unexpected was our removal from the Edinburgh! Who would not say it was a wise step? Yet we afterwards repented taking it, although we

never entertained a thought that the crazy, rotten ship we left steering for the West Indies, could arrive in England before us. When men who live "without God in the world" (Eph. ii. 12) meet with such sudden and unexpected changes, they never regard them in any other light than as the effect of chance; or as events which daily happen in the common course of things. But surely that God who numbers the hairs of the head, and ordains the sparrow's fall (Matt. x. 29, 30), will never let matters of far greater consequence pass without his notice, or suffer events to take place, big with importance to his rational creatures, without his special direction. I have often been amused in speculating on what would have been the future course of my life, if such and such incidents, trivial in appearance, had not come to pass. For instance: had I remained in the Edinburgh, in all probability, I should have moved in a very different line of life from that in which I am now engaged. I certainly should not have been a marine officer, for there was a purser's warrant lying for me

at the Admiralty when the Edinburgh arrived in England. If a purser, I must have formed very different connections from those into which I was afterwards led. In these visionary wanderings I have been frequently constrained to admire the wisdom, power, and goodness, of a compassionate God, in ordering and over-ruling all these circumstances, to promote his own glory, and my permanent happiness. As a marine officer, I became acquainted with religious people, who directed me to heaven: had I been a purser, it is very probable I might have fallen amongst deists and atheists, who would have led me with themselves to destruction. "Bless the Lord, O my soul, and forget not all his benefits!" (Psalm ciii. 2).

Christians are said to be the "salt of the earth" (Matt. v. 13). Happy was it for us, that there was at least one such character in the ship I was now on board. The captain was an upright, godly man, whose unaffected piety and fervent zeal in his master's cause, were like "pricks in our eyes, and thorns in our sides;" damping

damping the gratification of our favourite vices, though he could not entirely prevent them. For the sake of propriety, we were obliged to join with him every day in public worship ; but neither his pious example nor his friendly admonitions could prevail on us to leave off gaming, swearing, and drinking. On the 4th of November, 1760, we began to look out for land, but were not favoured with a sight of it till the 7th, when we entered St. George's Channel; but the wind blowing strong for two days, right against our reaching Whitehaven, we were obliged to bear up for the Irish coast, and on the 9th, about sun-set, we came to an anchor in Lough-Swilly, where we remained some days weather-bound.

How wonderfully mysterious are the apparently dark and intricate paths through which the God of providence frequently leads his people ! And how various, yet constantly uniform, are the powerful operations of his blessed Spirit, in calling them from the darkness of nature into the glorious light of the gospel ! A few years before, one of the trophies of sovereign

50 Acquaintance with Rev. J. Newton.

grace, with whom I have passed many pleasant hours in spiritual converse, the Rev. John Newton, was miraculously preserved, and brought to this very place. How different his experience from mine ! “ We have not,” as he beautifully describes in the 10th letter of his Narrative, “ met with the same winds and weather, been ready to perish in the same storm of temptation, nor always encountered the same enemies ;”—but I trust it is nevertheless true, that “ we have had the same compass to steer by, and the same Polar Star and Sun of Righteousness, to guide our faces Zion-ward.”

If any thing at this time could render my conversion more difficult than that of the eminent person above alluded to, it was the circumstance of my having a form of godliness without the power (2 Tim. iii. 5), whereas he then had none at all. Conscience, however, would not suffer me to neglect calling upon God in prayer, sometimes twice a day ; and while I thus worshipped him with the lip, I considered all as right, though my heart was seldom

or never engaged. But conscience, which thus urged me to pray, could not, with all its remonstrances, prevent me from sinning, when prompted thereto by custom, temptation, or the example of others. I was an entire stranger to true contrition, but rather forgot my transgressions almost as soon as they were committed. Thus blindly I cherished the monster sin in my bosom, and for many years never perceived its hideous form, or dreaded the awful consequences. How great the compassion of that God, who was daily conferring favours upon me, whilst I was heaping up acts of rebellion against him! May my soul be deeply impressed and truly humbled under this reflection. But to return to my narrative. On the 14th we sailed from Lough-Swilly, and the next day anchored in Ramsay-bay, in the Isle of Man; where we remained for some days, until the spring-tides afforded a sufficient depth of water to take us into Whitehaven harbour. On the morning of the 21st of November; the wind, which had blown exceedingly hard all the week, having subsided a little; we

52 *Vessel strikes on a Sand-Bank.*

seized the favourable moment, and with some difficulty, hove up anchors, intending, if possible, to push into Whitehaven before night; but we had scarcely got safe out of the bay, when it grew thick and hazy, and began to blow more furiously, than ever; so that we could neither regain our anchorage, nor carry sufficient sail to obtain our destined port: having no alternative, we kept running towards it, over tremendous and terrific waves. About one o'clock we assembled in the cabin to take some refreshment, but the motion of the ship was so violent, it was impossible to sit at table. While we were thus engaged, not apprehending our present danger, the vessel struck with such violence against a bank of sand, as threw most of us flat upon the deck. We were all dreadfully alarmed; and the scene that followed made an impression on my mind that can never be obliterated.

As beings imagining they had but a few moments to live, all strove with dying eagerness to reach the quarter-deck; but we had scarcely raised ourselves upright,

when the ship struck a second time, more violently than before, and again threw us all prostrate. We now considered our destruction as inevitable. The most dreadful howlings and lamentations were heard from some, whilst the disfigured countenances of others manifested the deepest anguish. The scene was enough to make the heart of the stoutest sinner tremble. Though I cannot exactly describe the state of my own mind at the trying moment, I very well remember the agony of one of my poor messmates. This man had acquired considerable property in Jamaica, and during the voyage, like the rich man in the parable (Luke xii. 16), was frequently devising plans of future happiness. At this awful moment he exclaimed most bitterly against the treatment of Heaven, that had made him spend so many toilsome years in a scorching and unhealthy climate to procure a little wealth ; and when with pain and trouble he had heaped it together, had tantalized him with a sight of the happy shore where he expected peaceably to enjoy it ; but now with one cruel, sudden

54 *Tranquil Conduct of the Captain.*

stroke had defeated all his hopes. The cutting reflections and bitter complaints which came from this man's mouth expressed such black despair, that he appeared more like a fiend of the bottomless pit, than a sinner yet in the land of hope. O ! how unlike in every respect to the conduct of that dear follower of the Lamb, the captain of the ship ! When she first struck, it is rather remarkable that he was kept from falling as the rest of us did ; and being providentially next the cabin-door, he ran immediately upon deck, and gave his orders with so much composure and wisdom, that he appeared to be raised above the fear of death, having a smile on his countenance, though speedy dissolution seemed inevitable. From his exterior behaviour at this alarming moment, we may fairly conclude that he enjoyed the greatest peace and serenity within, as a foretaste of that heaven of glory, into which, to all appearance, he was just now entering. When we reached the deck, saw our danger, and witnessed his unshaken conduct, we were ready to fall

down and worship him, and ever after held him in the highest esteem. Were there no other advantage to be derived from true religion, than the sweet composure of mind it gives in the time of danger, and the blessed hope it holds out in the prospect of death ; surely it ought to be anxiously cultivated by rational beings, who are surrounded every moment with dangers and deaths of various descriptions. By the captain's distinct orders the vessel was presently put before the wind, and thus it pleased the Lord to prevent her striking a third time, which in all probability would have stove her to pieces. In this case all hope of preservation must have vanished ; for the ship's boat, if it could have contained us all, could not have swum five minutes in such a tempestuous sea ; and our distance from the shore excluded all hope of being saved in any other way. Indeed, it was next to a miracle that the ship did not founder at the first or second shock. It can only be accounted for, from the goodness of a compassionate God, who in the midst of wrath remembered mercy,

and spared the whole for the sake of one real Christian. Through Divine goodness we were soon delivered from our fears. Upon sounding the ship's well, we found that she did not admit more water than usual. Still an awful dread hung over us of what might befall us, during the long, dark night just approaching; close on a lee shore, blowing a hurricane, and afraid to carry sail to work off, lest the vessel from the severe shocks she had suffered, should be overstrained.

The captain therefore determined not to keep the sea that night, but to run at all events for the light on Whitehaven pier-head. The danger was great if he should overshoot the mark but a few feet on either side. He took the helm himself, and trusting to that omniscient God to whom light and darkness are alike (Psalm cxxxix. 12), he piloted us safe into our long desired haven; and before ten o'clock that night, we were all safely landed.

Who would not suppose, after such wonderful deliverances, that we should all have been anxious to express our gratitude to God, who had so graciously

preserved our lives? For my own part it was quite the reverse. The shameful truth must not be concealed. This unmerited kindness had not the least effect on my future conduct. Perhaps on stepping out of the ship, I might carelessly thank God that I was once more on shore ; but even this feeling soon passed away.

The ingratitude of man in his unregenerate state is beyond all conception astonishing! Repeated terrors, and doubly repeated mercies, perils, and deliverances from death itself, in all its hideous forms, will prove ineffectual to rouse the sinner to a sense of gratitude. Only the Spirit of God, by his quickening influence, can effect the gracious work. This solemn truth, alas! was too fully confirmed in me. Notwithstanding all that had passed, I continued to drink into the spirit of the world with as much eagerness as ever ; was not only found delighting in all its foolish pleasures and vanities, as far as my pecuniary circumstances would allow ; but was too frequently drawn into the commission of grosser sins, with little or

no remorse. A few days after our signal deliverance, I well remember spending the evening in a gentleman's house at cards, and, though never habitually given to drinking, I afterwards became so completely intoxicated, that I was removed in a senseless state to another part of the room; and, when the company broke up, was carried through the streets to my lodgings, more like a brute than a human being. Thus did I requite the Almighty for his preserving mercy! What will not the human mind be guilty of, when left to its own propensities! In reviewing the past, I have enough to humble me, to mourn over, and be ashamed of, all my days.

Undetermined what course to take, and having little or no money to discharge my lodgings, I waited three weeks at Whitehaven, until I should hear from my parents, or some of my relations, in Scotland.

I dreaded the receipt of a letter from my father, knowing how much he would be displeased with the hasty step I had taken in leaving Jamaica. I was not dis-

appointed in what I feared ; for he sent a long epistle, sharply reproving me for my very inconsiderate conduct ; at the same time laying open the distressing state of his own affairs in such a feeling manner, that I regretted as much as he did the rashness of my late decision. But it was now too late to repent, and I had the satisfaction to find, that notwithstanding my father's displeasure, his parental affection was not abated. He pitied my situation, and sent a sufficiency to supply my present wants. Among other domestic intelligence, he informed me of the death of my pious grandfather, with whom I was brought up in my youth, and who was dear to me on many accounts. The venerable saint had reached his 90th year, and in his dying moments prayed for me, and expressed a very anxious concern for my welfare. The manner in which my father communicated this circumstance, affected me very much ; and for a time it threw a veil of seriousness over my outward deportment : but the impression soon wore off, and I returned to my old sinful course,

having all my thoughts, words, and actions, almost wholly directed to temporal enjoyments.

On the 13th of December, 1760, I began my journey to London; and having no inducement to be expeditious, I thought it my duty to be careful of the little pittance I had, and therefore chose the cheapest rather than the quickest mode of travelling: sometimes walking, sometimes riding on horseback, but mostly in the stage waggon. At the end of three weeks, I arrived in Cheapside. If the Lord had not been with me now, what would have become of me? I shudder at the thought! In the centre of a profligate city, exposed to all its alluring vices, with a constitution ready to comply with the first temptation, and not a friend to compassionate or direct me; was it not more than probable that I should take a wrong rather than a right step? Especially as my pecuniary resources were so nearly exhausted; that I had not more than sufficient to defray my expenses through half of another week. Glory to God! He did not suffer me to fall in this dan-

gerous situation ; but brought me at last through every difficulty, and placed me in that line of life in which I continue to the present day : yet, not before he had entirely overturned all my own plans, as well as those of my friends.

The first step I took, after my arrival in London, was to wait on one of my fellow-passengers, a man of property in Jamaica ; who, intending to return thither, had, in the course of our short acquaintance, promised to take me with him as a clerk, in case I was not better provided for at home. Thus, however courageous I was in my determination to leave that wicked and unhealthy island, thinking I could go through any hardship rather than remain there ; yet, when it came to the push, poverty and wretchedness fast approaching, my heart failed, and I determined one way or other to effect my return. My pretended friend received me coolly, stating that he had made up his mind to remain in England, and was sorry that he could do nothing for me ; I therefore immediately resolved, as a last resource, to ship myself off in the first

vessel I should meet with bound to Jamaica, well knowing I could there find immediat employment. What a mercy that I was not suffered to put this design into execution! The very thought of it, at this distance of time, makes me shudder! Had not the Lord interposed, I should in all probability have returned, and died there, a perfect stranger to every thing good. Fully bent on this plan, I thought it was my duty, first to deliver some messages my father had given me to particular friends in London; and accordingly went early, in the morning of the third day after my arrival, to my father's agent, on Tower-hill; but how great was my surprise, after having made myself known, to be informed that I was appointed purser of the Sea-horse man-of-war. With a mixture of joy and fear, I eagerly inquired further. He told me the warrant had been given to my father some weeks before, but he, declining to accept of it, had prevailed with his patron, Sir Harry Erskine, to have it filled up in my name. Overjoyed at this very unexpected good news, I set off with all possible

speed, to pay my respects to my generous benefactor. But, alas! this promised joy, like all others in the present world, was very transient. Sir Harry told me I had, through his influence, been appointed purser of the Sea-horse; but as he had not been able to get any intelligence of me among my father's friends in London, and as the ship was ready to sail, the Admiralty had given the warrant to another person only eight days before.

How clearly do these incidents mark the intentions of an all-wise Providence towards me. Had I come home in the Edinburgh, I certainly should have been purser of the Sea-horse; or if I had remained three hours longer in Whitehaven, I should, as I afterwards ascertained, have received another letter from my father, informing me of this appointment; and of course I should have posted to London to take up my warrant. But, no! This was not the will of my heavenly Father. However I might then grieve and murmur, at what I called an adverse Providence, I now clearly see his wisdom and goodness

in ordering it as he did. All hope of procuring a situation in London being at an end, I opened my case to Sir Harry, and begged the favour of his interest to do something for me. He very obligingly said he would try to get me a commission in the marines, but observed he had very little hope of succeeding.

No sooner had I made my bow, than I again determined to pursue my former resolution of returning to the West Indies. O what shall I render to the Lord, who would not suffer me thus to run headlong to destruction! While depriving me of every prospect of being comfortably settled in the world, he was secretly leading me through the intricate mazes of his Providence, in a way that I knew not, that at the end I might be constrained to exclaim, with the Israelites on Mount Carmel, "The Lord, he is God" (1 Kings xviii. 39).

From Sir Harry Erskine's, I went directly to Chelsea, to call on a Mrs. Hay, one of my father's friends; and although I had never seen this lady before, the Lord

inclined her heart to become a true and valuable friend to me also. And surely never poor mortal had more need of one than I, being at that time reduced to my last shilling. How seasonably the Lord's mercies are distributed! It has been well observed by Dr. Watts:

“ Just in the last distressing hour,
The Lord displays delivering power.”

I have often proved it so in my weary pilgrimage through life, and particularly at this juncture, though I might not then see as I do now. When Mrs. Hay knew who I was, and was made acquainted with my situation, she first very kindly invited me to remain in her house, and afterwards treated me more like a son than a stranger. She supplied my pecuniary wants, and purchased several articles of apparel in which I was deficient. After some days she advised me to go to her husband on board the *Royal George*, who was secretary to the then Sir Edward Hawke, who might have it in his power to provide for me in the line of a purser; and in the meantime I was sure

to be employed as a clerk in his office, and should be upon the spot if any thing desirable occurred. This I much approved of, and by her advice, waited on Sir H. Erskine to inform him where he would find me, in case he should have it in his power to make good his promise.

On the 14th of January, 1761, I set off in the stage-coach for Portsmouth, having at last relinquished my visionary plan of returning to Jamaica. Though I am anxious to shorten my narrative as much as possible, yet I cannot forbear taking notice of some of the providential mercies I experienced at this period.

Before we reached Portsmouth, the coach, being full of passengers, was overturned, and the coachman thrown from his box; yet not one person was in the least hurt, not even an infant who fell from its mother's arms, in the inside, and was found beneath us. Had the horses taken fright, or even gone on their usual pace, the consequences might have been fatal.

On my arrival at Portsmouth, I fully expected to find the Royal George at Spit

head, or to procure a speedy passage to her in the bay, where she was cruising ; but in this I was disappointed, and must have gone on board the guard-ship, had not the Lord, who never forsook me in an extremity, inclined the heart of one of my coach companions to invite me to stay with him on board the Blenheim hospital-ship, till a convenient opportunity should offer of going out to the Royal George. Here I remained upwards of three weeks, when finding that the only certain conveyance to the men-of-war off Brest, was from Plymouth, I determined to go thither, and accordingly embarked on board the Cormorant fire-ship, under orders for that port. Here again, I found myself in a great strait: my finances being exhausted, I had not wherewith to pay my quota, if I messed with the petty officers ; but the surgeon of the Blenheim had recommended me to the captain, who very obligingly invited me to his table.

These are trivial incidents ; but they were very important ones to me at that time, and I wish ever to remember them

as marks of Divine care for me ; and as such, I shall here mention another of a similar kind. Being detained on board the *Cormorant*, at Cowes in the Isle of Wight, for nearly a month, by strong westerly winds, I grew weary ; and being anxious to know something about the *Royal George*, I set off early one fine morning in the passage-boat for Portsmouth, purposely to inquire at the admiral's office, if she were soon expected in port. I fully intended to return to Cowes by the first boat, as I had but just money enough left for this purpose ; but, to my great sorrow, about noon it began to blow a most violent gale, so that none of the boats would venture out for several days. Never was I placed in a more distressing situation. A perfect stranger in Portsmouth, with only a few pence in my pocket, I continued walking round and round the ramparts nearly the whole day, till I was so completely worn out with fatigue and hunger, that the violence of the wind almost drove me off my legs. Night was approaching. Finding it impossible to continue in this

state much longer, and being well nigh distracted, I began to devise schemes where I should rest, and how I could satisfy a craving appetite. At last I fixed on the following expedient: having a pair of silver buckles on my shoes, the gift of an affectionate sister, I determined, though grieved at the deed, to take them to some Jew in the town, and exchange them for metal ones; in hope that the overplus would procure me a lodging and purchase some food. Just as I was stepping off the rampart to put my plan into execution, I was accosted in a very friendly manner by an old acquaintance, who shook me by the hand, and asked me if I had dined. When I answered in the negative, he replied, "Then come along with me, we are just in time." By this friend I was plentifully supplied for a few days, till the weather permitted me to return to the Cormorant at Cowes. Thus the same compassionate God who feeds the ravens when they cry (Psalm cxlvii. 9), was at no loss to find means to supply the wants of an ungrateful mortal, who did not then seek him

by prayer, nor acknowledge the benefit so seasonably bestowed.

But having since been several times at Portsmouth, I have walked round the ramparts with a glad heart, in the recollection of this mercy, praising the Lord under a feeling sense of his goodness.

Two days after my return, the *Cormorant* sailed for Plymouth; but no sooner had I landed there to inquire for the *Royal George*, than I was informed she had just arrived at Spithead!

I obtained a passage back to Portsmouth in the *Southampton* frigate, after a short cruise in the Channel. At length on the 16th of March, after long and anxious expectation, I got on board the *Royal George*. My friend Mr. Hay received me with great cordiality, entered me on the ship's books, and placed me in the admiral's office till something more advantageous should offer. Here I enjoyed a quiet and easy life for about two months, having little more to do, than to write out and copy orders; but I still remained perfectly insensible of the goodness of God, and even without a

thought that I was in any way indebted to him for my present situation. On the 22d of May I was sent for by the commanding officer, who informed me that my friend Sir Harry Erskine had procured me a commission in the marines, and that he had received orders to discharge me from the Royal George, that I might proceed to Chatham, the division to which I was appointed. This was rejoicing news, as it placed me at once beyond the dread of future poverty, and fixed me in a line of life which my proud heart approved, and in which, through rich mercy, I have now been preserved upwards of fifty-three years. Having obtained from my friend a sufficiency to pay my expenses, I proceeded to London, and calling on my kind benefactress at Chelsea, remained there several days until I was completely equipped as an officer. On the 4th of June I went to court in my uniform, and on the 6th I joined head-quarters at Chatham.

To enumerate the various and multiplied mercies, both of a temporal and of a spiritual nature, which I have received at the

hands of God in this well known spot; would be an undertaking far beyond my power to accomplish. Though infinite wisdom found it necessary frequently to correct me, to prevent my falling, or to restore my soul (Psalm xxiii.), yet, blessed be his name, he has favoured me with many visits of his reconciled countenance, the remembrance of which is sweet to me at this moment, when viewed as pledges of my ere long enjoying the full blaze of his glory in Heaven. In this town, ten years after the events I am now narrating, the Lord was graciously pleased to reveal to my rejoicing heart the best of all his blessings—the Lord Jesus Christ; witnessing by his Spirit that he was bestowed freely, “without money and without price” (Isaiah lv. 1), that the whole praise might redound to his infinite mercy. Of what avail would all his other blessings have been without this? This alone constitutes them real blessings. Without Christ Jesus, I had turned them all into a curse. The possession of this “unspeakable gift” (2 Cor. ix. 15) turns every thing to gold.

losses, crosses, disappointments, and threats of every description, are made to answer the most salutary purposes ; while riches, honours, and worldly prosperity, without it, have the seal of condemnation visibly impressed upon them. For the three years previous to this period, having been tossed about from place to place, in a very unsettled state, I had little opportunity and much less inclination, to attend the means of grace, or to read good books. But now having more spare time than I well knew how to employ, my early habits involuntarily returned to my recollection. I began to consider how I could most advantageously employ my leisure, and accordingly laid down a regular plan for the performance of religious duties, to which I strictly adhered. Most of my ancestors having been members of the Church of Scotland, and having myself been educated under my pious grand-father, a minister of that church in West Anstruther, I thought it was not my duty to leave it, and therefore joined a Presbyterian congregation at Rochester. I constantly attended divine

service, received the sacrament once a month, made a conscience of strictly performing my private devotions, and I believe was considered by most who knew me, to be a very good Christian. Nay, Pharisee like, I was very much inclined to *think so myself*. But whatever I might be in my own eyes, or in the eyes of others, I certainly was far from being right in the sight of a pure and holy God. As yet I was ignorant of the depth of iniquity in my depraved heart; I had but very indistinct views of the extent and spirituality of God's holy law, and no just conceptions of the heinous nature and dreadful effects of sin; consequently could not fully appreciate the value of that precious blood, shed to take it away, or heartily love or believe in the Lord Jesus Christ, who was manifested to rescue his people from the bondage of sin. (Matt. i. 21). So far from partaking of this happy freedom, I still remained the willing slave to various sinful lusts and passions, and felt no remorse in daily doing many things, I should shudder to think of now. Naturally

led to keep company with my brother officers, though not habitually addicted to their common vices (except that of gaming); yet too fond of associating with them, I was imperceptibly induced to imitate their bad customs, and too frequently their grosser sins. Thus I continued for several months; and, however strange it may appear, even then, from the severe checks of an awakened and tender conscience, I made some progress in a religious life. Indeed my experience at this period appears a perfect paradox, and obliges me to relate things apparently irreconcilable, because they were true. Though I was frequently with little remorse falling into sin, yet by the power of restraining grace, I was enabled to cut off many sins as dear to me, as a right hand, or a right eye. Having had great experience then, and since, in these painful operations, I would recommend it to those who are determined to be on the "Lord's side" (Exod. xxxii. 26), to be resolutely expeditious. If a limb of our body is to be amputated, and an unskilful surgeon, instead of doing it in a few

minutes, should keep sawing and cutting it for a whole day, how dreadfully excruciating would such an operation be ! Just so it is in a spiritual sense ; the more you prune and spare a beloved lust, the more violent it grows, and the more difficult afterwards to subdue ; but if you have courage effectually to destroy it at one stroke, the soul is immediately set at a happy liberty, and hardly feels the pain of separation. When the Lord was pleased to convince me of the sin of spending so much valuable time at cards (my whole attention and thoughts being carried after them), I found it necessary, for the peace of my conscience, to set about a reformation. First I vowed, and that very solemnly, that I would only devote a certain time to them, and no more ; but this resolution continually failing, I next determined only to play for a certain sum, and never to exceed it. When that would not do, I vowed still more resolutely, to play only for recreation, determining to be careful in the choice of the persons with whom I played. But all proved ineffectual. The more I resolved,

the stronger grew the sin. A multitude of broken vows heaped guilt upon guilt, and brought an accumulated load of sorrow upon my mind. So much so, that on one Lord's day, when I was to receive the sacrament, before I approached that sacred ordinance, my conscience so keenly accused me on account of this beloved idol, that I hardly knew what to do with myself. I tried to pacify it by a renewal of all my resolutions, with many additions and amendments. I parleyed and reasoned the matter over for hours, trying, if possible, to come to some terms of accommodation, but still the obstinate monitor within, cried out—"There's an Achan in the camp: approach the table of the Lord if you dare." Scared at the voice, and yet unwilling to part with my darling lust, I became like one possessed. Restless and uneasy, I flew out of the house to vent my misery with more freedom in the fields, under the wide canopy of heaven. Here I was led to meditate on the happiness of the righteous, and the misery of the wicked in a future state. The importance of eternity

falling with a ponderous weight upon my soul, raised such a vehement indignation against "the accursed thing" within, that, crying to God for help, I kneeled down under a hedge, and taking Heaven and Earth to witness, wrote on a piece of paper with my pencil a solemn vow that I never would play at cards, *on any pretences whatsoever* so long as I lived. No sooner had I put my name to this solemn vow, than I felt myself another creature. Sorrow took wing and flew away, and a delightful peace succeeded. The intolerable burden being removed from my mind, I approached the sacred table of the Lord with an unusual degree of pleasure and delight. This was not my only idol. I had many others to contend with. But while I was endeavouring to heal my wounded soul in one place, ere I was aware, sin broke out in another.

Yet still I kept striving, and at that time was far from thinking myself unsuccessful: conceiving my state a very safe one, I was comfortable and cheerful. Indeed I have often wondered since at the happiness I then enjoyed. The thought has some-

times almost stumbled me. Religion was really my delight. I loved the society of Christians, and sometimes had sweet communion with God in prayer and other ordinances. Nay, I have at times enjoyed such happy moments, such delightful intercourse with Heaven, particularly on an evening, that after having recommended my soul to God in fervent supplication, I have lain down with the greatest serenity of mind, and been indifferent whether I should ever open my eyes again in this world or not. My reliance at this time was not on my own works, but on the mercy of God as freely manifested in Christ Jesus. Yet I remained a stranger to the quickening power of divine grace on my soul. The sound doctrines of the Gospel floated in my head, but I believe they had not fully (if at all) reached my heart. If I am not much mistaken, I was as yet in a great measure carnal, unaffected, and ignorant. The world was neither crucified to me, nor I to it (Gal. vi. 14). I had not learnt wholly to deny myself, to take up my cross, and to follow Christ (Mark x. 31).

But whatever my state might be at that time, whether I enjoyed a true or a false peace, this one thing I am sure of—the Lord in infinite mercy and goodness has since, by various means, imperceptibly brought me to a more feeling sense of my own vileness and wretched state by nature, and to a greater acquaintance with the iniquity of my depraved heart; and has given me clearer apprehensions of his love to lost sinners as displayed in the gift of his only Son Christ Jesus. Though I am yet a babe in this saving knowledge, I humbly trust he will perfect the work he has begun to the praise of the glory of his grace.

During my stay at Chatham, which at this time was about a year and a half, I experienced, as I always have, the goodness of the Lord, in blessing me both with spiritual and temporal mercies. Among many others, I cannot forbear mentioning with what fatherly care he led me into the acquaintance of pious people, in whose society I not only acquired a further knowledge in divine things, but was kept from being entirely carried away by the wicked

examples with which I was daily surrounded. Besides, the Lord was pleased many years afterwards to employ these same persons as instruments to bring about my thorough conversion. But the greatest reason which I had at this time to praise God, was for his bringing me in a very singular manner to an intimate acquaintance, with the person to whom I was afterwards closely united in the nearest of all earthly ties ; though that happy connection, through a variety of dark and intricate providences, did not take place till nine or ten years afterwards.

In November, 1762, I was sent with a party of marines to Harwich, and sailed from thence a few weeks afterwards in the T——, and arrived at Plymouth about the beginning of 1763. Preliminaries of peace being signed, I was ordered to disembark, and to wait for a convenient opportunity of coming round again with the detachment to Chatham. I remained a few days at Plymouth, then embarked on board the P— F—, and soon after joined head-quarters. During this short cruise, I expe-

rienced two very singular instances of God's protecting mercy. Indeed my whole life hitherto, has been one continued scene of such interpositions; and though I have forgotten the greatest part of them, and thought but little of others when they happened, yet I cannot forbear mentioning some of those which are still strongly imprinted on my memory. May I be enabled to do it with a thankful heart! Foreseeing that on my discharge from the ship at Plymouth, I should be reduced to half-pay, and consequently almost as much at a loss for a proper settlement in life as ever, I adopted an old plan of returning to the West Indies, and with that view entered into an agreement to change duties with an officer going to the coast of Guinea. We made a joint application for leave, but without much success; for though such a request is very readily granted in general, it was absolutely refused to us. Thus, greatly against my inclination, was I obliged, in much mercy, to return to Chatham, where I sat under the glad sound of the glorious gospel of peace, instead of

going to an unhealthy climate, where I never should have heard it, and whence, in all probability, I never should have returned. The other providential mercy with which I was at this time favoured, was a very narrow escape from sudden death. The evening I embarked on board the *Penn. F.*, to come round to Chatham, there was a hammock put up for me in the gun-room, into which I got very carelessly, never examining how it was hung. About day-break the quarter-master being obliged to shift the helm, on account of the tide's turning, the ship then at an anchor in the Sound, the tiller came foul of my hammock, that was hung close up to the deck, and squeezed my head against one of the beams. I awoke rather surprised with an unusual pain in my head, but soon found it was jammed so fast between the tiller and the beam, that I could not get it disengaged. I then cried out for help, and a midshipman that happened to be there, seeing my distress, ran upon deck, shifted the helm, and released me. Upon my knees, I thanked God for this wonderful

deliverance. With David I could say, "There is but a step between me and death," (1 Sam. xii. 9); for had the quarter-master continued to turn the wheel, which he would have done if the midshipman had not seen my situation, and prevented him, he must have fractured my skull, and put a period to my existence. Alas! I was then very ill prepared for dying.

Soon after my arrival at Chatham, being with many others reduced to half-pay, I set off for London; and being very desirous of visiting my parents, whom I had not seen for several years, I engaged in the first ship sailing for Scotland, and arrived at my father's house in June, 1763. The state of my mind at this time, as near as I can recollect, was that of a proud Pharisee. I had too high an opinion of my own holiness; and though my outward carriage and conversation might indicate a species of humility, the language of my heart was to those around me: "Stand off: for I am holier than you." I foolishly imagined that I had now attained to such a happy proficiency in the religion of

Jesus, that it was impossible for me ever to fall into gross sins again. I do not recollect that I had even the least idea of my own weakness, or once saw the absolute need of constantly deriving strength from Christ to withstand the slightest temptation to evil. My heart also began to be again carried away by an anxious solicitude about what measures I should take to provide for myself in the world. To give myself up entirely into the hands of Providence in this matter, was a lesson I had not yet learned, neither did I see it requisite that my religion should be constantly interwoven with all I did, that whether I ate or drank, it should all be done to the glory of God. My idea of religion at this time seemed to be very different from that of the Apostle in the place above alluded to. I thought it should never interfere with our worldly business; and as is too frequently the case with others, when engaged in secular affairs, I frequently left it behind and forgot I had any. A restless, worldly spirit, kept me from settling with my parents in Scotland: I remained with

them only a few months, and then set out for London, with a view to push all my interest to get into full pay, and if that should fail, to try to get into some public office, or merchant's counting house: but God in his providence, having designed a very different plan for me, overturned all my schemes. I remained nearly a year in the house of my kind friend, Mr. Hay, and when I was quite worn out with disappointments, being as far from any appearance of a settlement as ever, a proposal was made to me, by Mr. and Mrs. Hay, to accompany their son to France. I readily accepted the offer, but very undutifully neither consulted nor acquainted my parents about it, till it was too late: for I had left England almost as soon as they knew my intention. But never did a poor deluded creature repent any thing so much as I did this rash step. I then saw no danger; but when I now take a serious review of the six long years of bondage I endured in that strange land of *levity* and *guilt*, how melancholy does the retrospect appear! O, what a valuable portion of

the prime of my life did I there impiously squander. How far, very far, did I depart from God, and by my repeated and aggravated crimes provoke him to his face! And, yet—(O love inexpressible, long suffering past all comprehension!) I was not consumed. Though I was frequently brought, by severe fits of sickness, to the verge of the grave, his supporting arms were underneath, snatching me in the critical hour from the jaws of destruction—"that in me (He) might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. i. 16). So dreadfully puffed up was my Pharisaical heart, that if an angel from Heaven had told me when I embarked for France, that I should there depart from God in the manner I really did, both in heart and practice, I verily believe I should have flatly contradicted him. I am now firmly persuaded that such an awful lapse as I then experienced, was absolutely necessary to make me humble and circumspect. I bless God, whose prerogative alone it is to bring good out of evil, that

with infinite wisdom and love, he hath so ordered this circumstance as in a great degree to produce the desired effect. If I can trust my own heart in any thing, I now dread the thought of being left to myself as the worst of evils. But God forbid that I, or any professor of Christianity, should ever take encouragement from this "to do evil that good may come" (Rom. iii. 8). I here solemnly declare I would not be again in such a dangerous state as I then was for several years in France for millions of worlds. If God had not mercifully preserved my life, and given me timely repentance, how awful would have been the consequences! During the first year of my abode in France, I was so constantly employed in the study of the language, the mathematics, &c., that I was not so much exposed to those temptations which afterwards proved so fatal to me. But being deprived of the conversation of pious people, and of all the public means of grace, such a coldness and deadness of soul ensued, to every thing of a spiritual nature, that the fear of God and the power

of religion gradually wore off my mind, until a broad and easy way was made for all the mischief that succeeded. Had I returned to my native country with the person who took me out, it would have been a happy circumstance; but, to my great regret, Mrs. Hay, who had hitherto been my best friend, now became my greatest enemy, and was so inveterately prepossessed with a false notion that I had ill-used her son, that all the arguments I could possibly use never altered her opinion. But God, who sees the hearts and actions of men, knows I was unjustly accused. The breach was several times made up, through the medium of her son, and an intimate French acquaintance; but the enmity in her heart against me still remained, and we finally parted. She lived several months afterwards in the same place; and, though I shewed her all possible respect during that interval (and every body that knew her blamed her conduct with respect to me), yet so strongly was the prejudice rooted, that she went to England with her son, and left me behind

to shift for myself in the centre of a strange country, at least eight hundred miles from home, with nothing more than my half-pay to subsist on. I then thought this would have been sufficient, but a few years trial convinced me to the contrary. Mr. Hay, the father, notwithstanding what had happened, still continued my friend, and some time after sent me sufficient money to carry me home. Unhappily for me, ere this help came, I had been unwarily led into a fatal connection, which I had no inclination to break off, and Satan had so effectually blinded my eyes that I wrapped myself up in a golden dream of ease and pleasure, and determined to spend the remainder of my days in France. But when I awoke from this slumber a few years after, and saw my error, I had not the means of returning to England. When Mrs. Hay left me to myself, I had not altogether forgotten the religion I imbibed at Chatham, which prevented me from plunging directly into an open course of sin. But Satan, who knew a much more effectual way to draw me over to his side

than by a direct attack, made use of fraud, and fatally succeeded in his cruel purpose. Had he tempted me at first to the commission of some flagrant sin, I probably should have spurned the tempter with horror. But he being too crafty for me gilded his bait so well, that I could not forbear swallowing it; and when the hook was well fastened, he led me wherever he pleased. O how fatal is the first deviation from the path of rectitude! Though it may perhaps appear so trifling as to be deemed innocent, yet, alarming thought! it is wrapped up with death and destruction, and may terminate in both. To set the subtlety of this enemy of souls in a clearer point of view, I will here select one instance out of many to delineate the multitude of insuring traps he laid for me, and the artful insinuations he used to oblige me to break the vow I had made respecting card-playing. A thousand times was it suggested to me that I had made a rash vow. I had not been long in the country, before my French acquaintance, who saw I had an eager desire to learn the language, used every argument to persuade

me to play at cards, as the most effectual way of learning the common conversation : but I was not altogether so much off my guard as to be foiled by the first attack. I saw the force of their repeated arguments, but durst not yet comply with their requests. When I visited any neighbouring family, where my countrymen joined in the dance and at the card-table, while I obstinately declined these amusements (at least the cards), they were caressed and esteemed, whilst I was looked upon as a poor creature who had no education, who did not know the knave of clubs from the king of diamonds. This my proud heart could hardly bear, especially when looking over their shoulders, I have perceived that I knew the game much better than those who held the cards. I wonder I held out so long, for I was then altogether ignorant of Satan's devices in this matter. His plan of operation was so deeply laid, that I did not perceive it till God by his Spirit opened my eyes some years afterwards. And then by looking back, as near as I can recollect, these and the following methods the devil made

use of to insnare me. My greatest conflicts with this temptation were when I happened to be the fourth person in a company of select friends, and a party of cards was proposed, when there was no possibility of playing without me. Immediately followed the most earnest solicitations, not to deprive them of the pleasure of an innocent amusement. Perhaps two of the three would be female acquaintance, for whom I had a very sincere and tender regard. These latter, with a thousand insinuating and persuasive arts, would exert their utmost skill to engage me to a compliance ; but still I was enabled resolutely to resist and avoid the snare. After this defeat, one might naturally think the enemy would desist from any further attack ; but Satan is not so soon discouraged as many Christians are. He began a fresh onset from another quarter, in which, to my shame, he at last too well succeeded. It was hardly possible for me, had I been disposed, to avoid company; consequently I was every day an eye-witness to card-playing. It sometimes happened that one of the party being called

out of the room upon urgent business, would leave his cards and money upon the table, and earnestly beg of me to take his hand till he returned. The other players would back his solicitations, and use all the force of argument to induce a compliance. When I alleged my vow (for by this time I had been obliged in my own defence to acknowledge that I had made a very solemn one), they very artfully told me that they did not look upon the present circumstance as a breach of it: that (the money and cards were not mine, but belonged to the person who had only begged of me to take them in his absence. Won, alas! by this argument, I at last consented. Conscience took the alarm, and grew clamorous: I endeavoured to silence it as well as I could, by replying that I was not playing for myself, but merely for the person who had left the room. This I did several times, till at last it happened that I lost all the person's money for whom I was playing. He not returning during this run of bad luck, some of the company would lend him money, and sometimes I

resorted to my own purse; till at length the cards grew so familiar to me by frequent repetitions of this kind, and the itch for gaming became so predominant; that, proceeding from one step to another, I at last persuaded myself that the vow I had formerly made was a very rash one, and not now to be regarded. This reasoning suiting my inclination, I broke through it with little or no remorse. Heaven left me to myself. Satan seized the reins, and drove me down the broad way to ruin; till, in a very short time, I ran to such a length that not only every week-day, but almost every sabbath-day, for two or three years together, I spent my time at cards, the billiard-table, or the theatre. Without the least regard to that sacred day, I constantly polluted it by indulgence in every carnal pleasure; and though my conscience did not fail to tell me it ought to be kept holy, and I was even so far convinced of it as to admonish others; yet so prevalent was the force of example, that I swam down the torrent of iniquity without interruption. It would be too tedious to enter into a minute detail of

my wicked practices at this time ; neither would such a particular account be either useful or agreeable to some of my pious friends, who may perhaps hereafter peruse this narrative. Let it suffice that my time was almost wholly employed in gaming, dancing, and reading. The first of these was my bosom sin, in which I delighted, and to which I sacrificed many valuable hours. The second, with all that train of soul-deceiving amusements, and carnal pleasures beyond which Frenchmen in general have hardly any idea of happiness, I should have been constrained to pursue, even though my natural disposition had been averse to them. I was always fond of reading, and when once fairly set down to it, I read a great deal. But what may perhaps appear very strange to some; though certainly true, I received more real injury from this, than from the other two amusements. I kept a catalogue of the books I read during my stay in France, which amounted to about four hundred volumes, chiefly French and Italian authors; such as Voltaire, Rousseau, D'Alembert,

Le Tasse, L'Arioste, &c.; &c. In English, I read Hume, and some others. In the perusal of these authors I bewildered my mind with a confused train of philosophical notions, and I gradually lost sight of the true religion, and all revealed truth; so that the grossest sins, which formerly seemed heinous, now assumed a very different aspect, and appeared to be nothing more than lawful gratifications. In short, I was prepared by these emissaries of Satan for the commission of almost any sin to which occasion or inclination might lead me. Not that I became altogether a convert to their atheistical principles; for, as I never could find any two of them exactly agree in any one thing, I naturally concluded they were all wrong. Still their poisonous notions so infected my mind, that from them I drew consequences of my own; plunged into an abstruse labyrinth of diabolical reasoning, and gradually began to doubt the authenticity of the Scriptures, the immortality of the soul, and even the existence of a God. Not that I ever acted from the full persuasion there was

no God, no future state, nor any truth in the Scriptures; but these things frequently appearing very dubious, I was kept in a kind of perplexing uncertainty, and acted from no principle at all, living just as a wicked heart and the "God of this world" chose to lead me. I well remember suffering a great deal about this time, from the tormenting fears that my soul would perish with my body. I saw no evil in what Christians called sin, and consequently had no dread on that account; besides, I had made a God of my own (when I could persuade myself there really was one), so merciful and so very kind, that I thought if I could but be assured my soul was immortal, I was pretty certain it would be happy. Nay, I so much dreaded the horrors of non-existence, that at times I was ready to wish there might be a hell of endless torment in which the soul should *live*, rather than that it should die with the body, and be buried in eternal night. I used frequently to say to a friend, who lived in the same house with me, that I would give any thing to know if my soul

were immortal. The following free translation* from my journal contains the genuine breathings of my soul, and gives a true picture of the unhappy state of my mind at this period. "The last day of December (1768). The sun is just set, and ere it again tinges the top of yonder mountains with its cheering rays, the past

* At this time the author wrote his journal in French. The original of the passage, part of which is here translated, is given, that it may be seen with what elegance and freedom he could express himself in that language.

Avant que l'astre brillant du jour ait doré le sommet des montagnes derriere lesquels il vient de se coucher, cette année (courte portion de la vie humaine) ne sera plus au nombre de celles que l'Etre Suprême a destiné à reparoitre sur la scene, pour mesurer le durée de notre sejour ici bas. Je ne puis donc mieux employer le peu qu'il en reste qu'à reflechir sur la fin de mon existence qui s'approche avec tant de rapidité. Mille doutes s'élèvent tour a tour dans mon âme et me font trembler ! J'ignore ce que je suis ; encore plus ce que je dois être. Si la mort doit detruire cette partie en moi qui pense, qui raisonne, et qui desire, avec tant d'ardour, d'être assurer de son existence dans un état futur, je suis un etre bien méprisable à mes propres yeux, au delà de toute expression malheureux ! Si mon âme n'est qu'une organe du corps plus delicate-

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year (short portion of human life !) will no more be reckoned among the number of those which the Supreme Being has destined to measure the duration of our abode in this world ! I cannot then better employ the little that remains of it than in seriously reflecting upon the end of my existence, which approaches with such con-

ment arrangée, dont les resorts nous sont meconnus, mais qui doit tomber en poussiere avec les autres, et rentrer dans le néant, que je dois maudire le jour qui m'a vû naître, et que je dois entretenir une idée bien effrayante de celui qui ne m'a doué de la faculté de penser que pour me faire mieux concevoir sa toute puissance exercée pour causer mon malheur. O mort ! si ton pouvoir s'etend jusqu'a ce point, que j'ai bien lieu de te redouter ! perdre tout d'un coup me esperances flatteuses d'une immortalité ! Tomber dans un moment de cet état de perfection où je me plaçois apres cette vie, dans toutes les horreurs du néant ! Quel horrible changement ! Se peut-il, Grand Dieu ! que tu nous aies formé de la sorte ?— Non. Regarder l'homme dans ce point de vue c'est t'outrager ; un pareil ouvrage n'est jamais sorti de tes mains. Ta bonté se manifeste dans tout ce que tu as fait ; l'homme sera-t-il le seul objet de ta haine ? N'est tu pas l'auteur de son existence ? Lui refuser l'amour paternel n'est pas compatibles avec ton essence. C'est ton image ; et tu l'aimes, voila la source inepuis-

stant rapidity. A thousand doubts arise, one after another, in my soul, and make me tremble! Ignorant of what I now am, and still more so as to what I shall be. If death is to destroy in me this part which thinks, which reasons, and with so much ardour breathes after an assurance of its existence in a future state, what a despicable being

able de ma consolation. C'est là ce que me soutient dans tous les revers de la vie. Viens maintenant, o mort, quand tu voudras, toutes les horreurs ne m'effrayent plus! Mon Createur m'aime. Il a placé en moi lui-même un desir ardent après l'immortalité. Il doit le satisfaire un jour, ou tromper un malheureux qui ne se fie qu'en lui, mais comme il est incapable de tromper je n'ai que des sujets de jouissance tout autour de moi. La brièveté de la vie dont je me plaignois si amèrement me mènera plutôt dans le sein de la beatitude après (pour) laquelle j'ai tant soupiré. La mort que j'ai tant redoutée n'est que la barrière qui m'en sépare, une fois rompue, toutes mes craintes seront dissipées, et tous mes malheurs finis! Insensés que nous sommes! nous voyons la plupart des choses à rebours. Ce que nous désirons le plus est souvent ce qui nous est le plus pernicieux; et ce que nous fuyons avec tant de soin, nuit rarement à nos véritables intérêts. Hélas! dans ce monde nous marchons dans la ténèbres, au delà du tombeau tout est clareté.

do I appear in my own eyes! Beyond all expression miserable! If my soul is nothing more than an organ of my body more delicately wound up, whose secret and wonderful movements lie beyond the reach of human conception, but which notwithstanding will one day moulder into dust with the rest, and return to its primitive nothing—how much reason have I to curse the day in which I was born! And what a horrid idea I must entertain of Him who has only endued me with the faculty of thinking, that I may better conceive his Almighty power thus exerted to make me wretched? O Death, if thy dominion extends to this dreadful length, I have too much reason to tremble at thy approach! What! lose all at once my flattering hopes of immortality, fall in one moment from that state of perfection where I fondly placed myself after this life, into all the horrors of non-existence? Dreadful thought!”

I generally concluded such reflections as these with arguments to prove the immortality of the soul, and drew a species of real

comfort from them ; but my doubts and fears were far from being removed : they frequently returned to grieve me, and perhaps would have been more intolerable had I not drowned them in pleasure and dissipation. This was a sad remedy ; but I thought it the best that could be applied in such a case, when I had no one near to give me better advice. I believe very few of God's people have been permitted to plunge so deeply into the sea of sinful levity and worldly pleasure as myself ; but, by the grace of God, being now drawn out of it, I feel impelled to stand up as an experienced witness, loudly to proclaim its total inability to administer one single grain of substantial happiness. It may, and too often does, silence for a while, the unwelcome checks of conscience, and please the fancy with a multitude of empty dreams and promises which are never realized. In its amusements time may imperceptibly steal away in mirth and laughter, but I never could find it stand the test of one hour's serious reflection. In health, without the restraints of religion it is next to im-

possible to withstand its allurements. In sickness its aspect is deformed and disgusting, and the thought of it gives pain instead of pleasure. In death, no sight is so horrid and tormenting as a life spent in such vanity; it is the earnest of future and eternal misery. O how different, and how much more to be prized, is that pure unsullied pleasure which flows from a life of faith in the Son of God! In the hour of trial it will stand the strictest scrutiny. It acquires fresh lustre at the approach of sickness, sweetens the bitter cup of death, and transforms all its terrors into joys. Jesus will at last crown this grace with glory, and eternity will never witness its termination. Whatever portion of such heavenly pleasure I might have formerly enjoyed, I certainly was an entire stranger to it now. The various foolish pastimes, carnal pleasures, and sinful gratifications, in which the children of this world continually indulge, engrossed all my attention. I was firmly persuaded that if happiness was to be found in this world, it must be in such a life. Satan had so effectually

blinded my eyes in this and many other respects, that I saw nothing of the gulf of sin into which I was now plunged, and consequently I had no dread of danger. Nay, so far was I from this, that I thought myself as safe as ever I had been ; and what may perhaps appear very strange, notwithstanding I was thus far gone into sin, I continued to pray twice a day, and every morning read a chapter in the Bible, supinely thinking while I did so all was well. When, God knows, such prayers as mine, so far from being acceptable, are an abomination in his sight. So little was my heart engaged in them, that I have not only found it for the most part thinking on something else, but frequently detected it so deeply engaged in a party of whist, or in a game of billiards, that I have left off pronouncing words, and never recollected what I was about till some sudden turn in the game, or unusual change of thought, would rouse me to reflect that I had kneeled down to pray.

Being, by the grace of God, now brought to my right mind, and enabled to take a

clear view of my daring provocations against him, and of his unbounded mercy in not cutting me off, when wilfully transgressing his holy law ; or even in the midst of such sinful prayers as these, I am filled with wonder and astonishment that I should love him no more. It is the grief of my soul that I cannot render unto him that thankful heart which I know is more than due for his great forbearing love towards me. How often, while in this state of real rebellion against him, was I brought by severe fits of sickness to the very brink of the grave ! And yet a secret something, which I could not then rightly comprehend, sweetly whispered that I should not die. Out of how many perils did he deliver me ! And from what dangers was I wonderfully rescued ! I will mention one out of many, as an instance of his protecting goodness. I was riding one evening along a very rugged road with a son of the Duke of N——s, and two or three more of my giddy companions. My horse, when at full gallop, stumbled, and threw me over his head, to a distance of several paces, among the stones,

without my receiving the least hurt; though any one, who witnessed the circumstance, must have concluded my death to be inevitable: and no doubt this would have been my fate, if the hand of God had not interposed. Surely his fatherly care was evidently shewn towards me in repeated instances of this kind; but in nothing so much as in bringing me out of that dreadful state of security and sin into which I was voluntarily plunged. The gracious work, from first to last, was entirely his own. He rejected my plan, and used another of his own appointment. Therefore I shall endeavour to be particular in this part of my narrative; and may the whole glory redound to Him to whom alone it is due. About two years before I was delivered from this worse than Egyptian bondage, the Lord implanted in my heart such a strong desire to return to my native country, that nothing could divert my thoughts from the subject; that I had little or no relish for most of those carnal pleasures, in which I formerly took so much delight. I retired from company, and grew mopish

and melancholy. But when, like the prodigal, I came seriously to consider about ways and means to return to my earthly father's house (for as yet I had no desire to return to my heavenly Father), I became completely miserable, from the seeming impossibility of ever accomplishing my desires. I grieved and pined so much from this melancholy reflection, that my health began to be greatly impaired : I did not, however, remain inactive, but used every method that I could possibly think of, though in vain, to extricate myself from a thralldom that was now become intolerable. The principal obstacle that lay in the way, was my pecuniary embarrassment. How to discharge my debts, employed my daily thoughts. My father, with all the bowels of paternal love, offered to do his utmost for me ; but without essentially hurting himself and family, it was not in his power fully to extricate me. I was foolish enough to attempt to save a sufficiency for this purpose out of my half-pay ; but a very short time convinced me, that that, with the greatest possible economy, was hardly

sufficient to keep me from running further into debt. I then turned my thoughts another way, and endeavoured by a close application to gaming, to amass as much money as would just discharge what I owed, and carry me home to England. I sometimes had very sanguine hopes of succeeding, till at length the fancied Babel came tumbling down about my ears, and almost buried me in the ruins. By constantly dabbling in the French lotteries, I lost my ready cash, and at the conclusion, found myself twenty pounds worse than when I began. The last resource to which I flew, proved by far the most tedious and laborious ; but it gave me much more flattering hopes than either of the others. It not only promised to procure me the necessary assistance, but puffed me up with imaginary notions of honour and of gaining a shining name in the literary world. Spurred on by these prevailing motives, it is surprising what I went through in a close application to study for the space of a year and a half, in order to accomplish my design. Perhaps few En-

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glishmen ever gave themselves half the trouble I did to acquire a thorough knowledge of the French language. Many a morning has the rising sun found me worn out with poring over my grammar and other rudiments of this tongue:—Till by perusing such numbers, and making my own comments upon them, for three or four years, I imbibed the true spirit of them all; and having, from a constant and extensive correspondence, acquired some accuracy of style and facility of expression, I began to write short Essays on various subjects, both in prose and verse, particularly the latter, of which I was very fond. Some of these being handed about among my acquaintance were generally applauded; more I believe from French politeness, than because they really merited it. This however had such an effect on my vain mind, as urged me not only to continue composing, but now and then to publish some pieces in the periodical pamphlets that were constantly teeming from the press. These being generally well received, I was induced to look a little further still, and

from an anecdote in the history of Scotland, laid the plan of a tragedy. I contrived the plot, fixed upon the characters, measured the acts, sketched out some of the scenes, &c., without any intention at first of making it a finished piece ; but when I shewed it to some very intimate friends, they advised me to execute the plan I had so accurately laid down ; and painted, in such a pleasing manner, not only the profit, but the great honour that would accrue to me from such a performance, that I was induced to commence the work immediately, big with the most sanguine hopes that in a very short time I should be able, by the strength of my own genius, to work out a glorious deliverance from that state of bondage into which my own folly had brought me. Poor, proud, insignificant worm ! This empty bubble supported me for eighteen months, and kept me all that time so constantly writing, that a severe pain in my breast was the consequence, which I feel to this very hour, and probably shall through life. When I had finished this mighty work, from which

such great things were expected, I gave it to be corrected by a great connoisseur in the French language, who found such a number of faults in it, and advised me to make so many alterations and amendments, that the second effort proved full as laborious as the first. But the hopes of success supported a weak body, and carried me quite through it. I then sent my Tragedy, completely finished, as I imagined, to be perused by an author at Paris, well known there among men of letters, for his ingenious works. To his judgment I thought I might safely submit, and it proved so favourable, that I was quite elated, and thought myself sure, not only of its appearing, but succeeding on the stage. However, before this, I was advised to give it another revisal, which, though loath, I was obliged to do. In short, after much fatigue and labour, it was put into the hands of Monsieur le Kain, the first actor and manager of the theatre at Paris, where it remained several weeks, I all that time suffering the most excruciating suspense. At last the fatal sentence arrived,

couched in a few words:—That though there were some well executed scenes in it ; there was also a stiffness of style, and many other blemishes, which would hinder its succeeding on the stage.” This stunned me like a stroke of thunder. The disappointment was so great, I was hardly able to bear up under the intolerable load of grief that fell upon my mind, especially when my friend wrote me word from Paris, that unless I would give the manager money, and bribe some of the other principal actors, there would be no prevailing with them to bring my piece on the stage, even though it were preferable to many that were brought forward. This was a finishing blow ; cut off all hope, and rendered every future attempt of amendment altogether needless. It was money I *wanted*, I had none to give away. I have been the more particular in relating every little incident concerning this matter, because by it I was reduced to the lowest possible distress. My body pained and emaciated ; my soul bowed down under the weight of the most pungent sorrow, with the dismal

prospect before me of perishing at last in a strange land, far from every one that was near or dear to me. O the boundless mercy of that Being who beheld me in this woeful plight, and graciously brought me relief! While all my airy projects were ending in disappointment, he was planning effectual means for my deliverance; and just at the very crisis when my soul was sinking under its grief, and the balm of comfort was most wanted, he was at hand to administer it. For nearly the space of two years before this, by the close application I gave to writing, and an irresistible bias to a melancholy disposition, I had willingly dropped the greatest part of my worldly acquaintance, especially those of my own nation, and had formed a resolution to contract no new connection with any of them that might afterwards come to the place. But God had determined otherwise, and my weak resolves were soon thrown down to make way for him to work. A gentleman that lived in the same house, importuned me from day to day to visit an English lady, who had

been some time in the town, whose company he assured me I should certainly like, from the amiable qualities she possessed. Prevailed on by his repeated solicitations, I at last complied, and found her to be really what he had described. Her sweetness of temper, affability, and generous and humane disposition, were so attractive, that I could not forbear often repeating my visits, till by degrees I became her most secret bosom friend. My pride would never suffer me to mention to her the unhappy situation I was in, but her penetration pierced through a forced composure of countenance to the latent grief that was preying on my heart, and from some unguarded words dropped in conversation, she guessed at the real cause of my dejection, and immediately determined (as she has since told me) to embrace the first favourable opportunity of removing it. Some months afterwards she left the place to go to Italy, and desired I would take care of a few trifling things that were making for her in town, for which she could not wait, promising to send me money from Lyons to pay for

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them. In a few weeks she sent me a considerable sum to pay for her things, and in the most engaging generous manner, insisted on my making use of the overplus to carry me to England. This, with the gift sent me by an indulgent father, was not only amply sufficient to pay my debts, but enough to defray the expense of travelling home. O my soul, stop here and admire the goodness, the exuberant goodness, of that gracious Being, who, in infinite love, sent this unexpected and seasonable supply to the most undeserving of all his creatures ! and that (as I have already mentioned) at the distressing juncture when all my hopes of deliverance from every other quarter had entirely vanished. Who would not love such a God ! How comes it to pass, O my unfeeling heart, that thou dost not love him more ? Has he done so much for me, and shall I not love him ? Yes, O blessed Jesus, under the influence of thy rich grace, my soul, my body, my time, my talents, and every thing I have, shall be wholly devoted to thee. Having thus obtained the means of returning home, I longed to set

off without a moment's delay ; but was easily persuaded to stay a few weeks longer, for some of my countrymen, who proposed going with me, that travelling might be made cheaper and more agreeable.

In the month of May, 1770, about three o'clock in the morning, I was released from my six years heavy bondage, and with a heart filled with joy, though not truly sensible of its mercy, I kneeled down on the stones, and in a very irreverent manner, with my laughing companions around me, thanked God for my deliverance. Happy would it be for me, could I now feel imprinted on my soul a more grateful sense of this unmerited favour. Before I land myself on English ground, let me take another cursory review of my mind at this rejoicing period. I know very well how it was, but find it altogether beyond my power to describe in any degree to my satisfaction. My confused brain was teeming with a multitude of philosophical notions, which I could not rightly digest ; and from this rank soil that poisonous weed, *pride*, seemed to shoot up to an unusual

thought, I now looked upon myself as one who, by dint of study and reflection, had entirely shaken off the prejudices of education, and got above the religion of the country in which I was born. I seemed free from the spirit of persecution, and did not hate those who firmly adhered to the Christian faith ; but I looked down upon them with an eye of pity, as well-meaning people who knew no better. My religion I thought was now of the most refined description, thoroughly purged from every bigotted principle, and what all men of sense would readily approve : though it would puzzle an abler judgment than mine rightly to define what it was. I did not rely on my own works for salvation, neither did I trust to the merits of Jesus Christ. I believe my chief prop for Heaven was a wavering, unstable hope, that the Supreme Being (if there were any) would rather choose to make me happy, than eternally miserable. Amidst this confused crowd of hellish ideas, I frequently heard the murmuring of two distinct voices, which sometimes forced me

alternately to listen to them, and even obliged me to acknowledge the truth of what they said. The one an importunate visitor, very roughly told me, I was wrong; and when I endeavoured to convince him to the contrary, would grow so bold and clamorous, that, for the sake of a little peace, I was obliged as it were to stifle him for a time in the pursuit of some worldly pleasure; but I never could silence him altogether. The other I listened to with delight, while he sweetly whispered to me in the language of hope, that a day would come when I should alter my present way of thinking, and adopt one far better. This secret internal something, in a manner which I cannot describe, gave me friendly hints that my state was far from being safe, and that God would not suffer me to perish in it. In this frame of mind, as nearly as I can recollect, I arrived in England, after having spent six weeks at Paris, at the time of Louis the XVI.th's marriage, rolling in every forbidden pleasure, and delighting without remorse in all the sinful gratifications which that polluted city could present

to its votaries. On my coming to London, I was so surfeited with those pleasures in which the world places its chief happiness, that for a time, I had no relish to partake any more of them ; but God knows, that notwithstanding this, I had not the least desire after any thing that was good. My whole conduct and way of thinking were so visibly different from what they were when I left England, that all my former acquaintance, especially those at Chatham, could not forbear taking particular notice of the change. They that feared God, saw it with sorrow, and I believe prayed for me— (the Lord reward them for their prayers, for they were surely heard). To others it was a matter of satisfaction, and a good subject for mirth, to perceive that their former bigotted companion had effectually wiped off what they and I were now pleased to call the prejudices of religion. Upon my arrival in Scotland, it was still worse. A pious father and mother with sorrow of heart, soon remarked the melancholy change, which I had not hypocrisy enough to conceal. They so often repeated this expres-

sion : “ France has been your ruin,” that I began seriously to reflect, whether it really was so or not. Upon a strict examination of what I had experienced seven or eight years before, I could hardly persuade myself it was all a delusion : but was rather inclined to think there might be some reality in it ; and if so, I naturally concluded I could not be right now, because nothing could be more clear than the difference there was between the state of my mind at that period and at the present. Notwithstanding these secret misgivings, I was both ashamed and loth to give up a system of religion, or I should rather say of irreligion, so well suited to my natural inclination, and probably should have carried it with me to the grave, if grace had not prevented. The chief cause why I afterwards discarded it, was, that God loved me, and would not let me keep it. The repeated admonitions of my pious relatives, to which I was forced to listen, helped greatly to confirm the suspicions about the safety of my state ; and from one step to another, my doubts imperceptibly

increased, till at last I began to grow restless and uneasy. I sometimes wished I had never imbibed these pernicious principles, which still retained their chief seat in my heart. What seemed most to shake my suspicions at this time, was the remembrance of that Pharisaical disposition and spiritual pride with which I was puffed up when I left Chatham; and a secret and strong persuasion that God had thus left me on purpose, to root it out effectually, by shewing me how unable I was to stand when left to myself, and to what dreadful lengths I was liable to run. The reflections were accompanied by a pleasing hope that God would one day restore me to his favour, but how, or when, or where, this mighty change should be effected, I had no conception. So far from this, I was led to believe it a thing almost impossible: the whole bent of my mind so diametrically opposite to a practical reception of the truths revealed in the Gospel, that had it not been for this secret hope that encouraged me, I never should have attempted to search after them. I attended on the

means of grace. I read, I prayed, but my heart remained just as hard and insensible, and if possible more prone than ever to every thing that was bad. But God who is "rich in mercy, worketh and none can let." He, therefore, made use of such instruments as proved effectual to raze the foundation of all those false hopes and erroneous notions by which the Devil held me fast. The first things that made any evident impression upon me, were the pious letters of my Christian correspondents; though I could not then embrace what they advanced, yet I clearly saw its truth, and longed to be in their safe and happy state. I disputed with them, but it was with a kind of reluctance, and one thing has frequently struck me, that though I was well persuaded of my ability to stagger them by raising arguments, which I had picked up in disputing with the Roman-catholics, yet I never was permitted to make use of them. When I attempted it, a secret impulse from within seemed to whisper thus;—"What! turn advocate for Satan? Not content with

being blinded by him yourself, must you endeavour to delude others?" This, together with a kind of secret pride, lest my friends should think I was ten times worse than they at first imagined, prevented my throwing stumbling-blocks in their way. Though I was unwilling to yield to the force of my correspondents' arguments, yet I could not help being convinced that they were agreeable to the word of God; and I found they gained more and more upon me every day, till by the grace of Jesus they had imperceptibly created a secret and growing desire to be reconciled to the infinitely gracious Being, whom I was now made sensible I had most grievously offended. Blessed be the name of the Lord, he did not stop here. If he had, these slight impressions would soon have worn off, and I had now been either enduring torment, or, what is next to it, wallowing in sin. But his rich mercy followed me from one means to another, till my impenitent heart felt the power of his grace, was made willing to submit to his sovereign will, and to accept of free and

full salvation by a crucified Redeemer. I had been but a few months with my friends in Scotland, when I was unexpectedly ordered upon actual service, and obliged to repair to London with all speed. I arrived there in December, 1770, after a tedious and perilous passage by sea, having more than once or twice, experienced the goodness of God in delivering me from the most imminent danger. He had gracious purposes of love towards me, which were ripening apace, and just ready to be manifested. Some military business detained me in London nearly two months, in which interval, God was pleased to employ two very powerful means to break asunder the chains of darkness, by which Satan had long led me "captive at his will." The first was the unexpected and melancholy account of the death of a dearly beloved brother. He was my only brother, and I loved him as my own soul ! The painful, though friendly stroke, fell with uncommon weight upon my mind, and a circumstance, somewhat remarkable, served to render it still more affecting. I received the gloomy communication upon nearly

the same spot where, seven or eight years before, we had taken our last affectionate farewell of each other. O how pungent and solemn was the thought! It preyed upon my soul, making me seriously reflect upon my latter end, and compelling me (though with dread) to look beyond the grave towards that awful and eternal state into which my dear brother had just entered. I now began in good earnest to see the vanity and dangerous tendency of those abominable and erroneous notions to which I had tenaciously adhered for several years. They now stood dressed in their proper colours, and loudly proclaimed their diabolical origin. A strong and restless desire to be savingly united to God and his people, drove them from the place they held in my heart, and evidently prevailed in their room. I saw the absolute necessity there was of such a Saviour as Jesus Christ, and was convinced there was no possibility of being saved any other way than by him. But not feeling as yet any love in my heart towards him, nor perceiving in his glorious person any thing that I thought would ever attract my affec-

tions, I grieved and mourned and wept; being well persuaded, that unless I loved Jesus Christ, there could be no hope of my salvation. Besides, I was as yet under the domineering power of sin, neither had the Lord shewn me its heinous nature, nor that most dreadful of all sights, my abominably wicked heart. *That* he reserved for another period. He seemed now to be drawing me to himself with "the cords of love." About a fortnight or more after my brother's death, while I continued in a mournfully disconsolate state of mind, because I could not love Christ, I dreamed a very distinct and remarkable dream, which had such a happy effect upon my heart, that I have ever since looked upon it as the principal means the Almighty was pleased to employ in bringing about my thorough conversion.

I thought I was sitting a little before daylight in the morning, with my deceased brother on the wall of the parish churchyard, where we had lived many years together. We remained silent for some time, and then he asked me if I would not

go with him into the church. I readily consented, and immediately rising up, walked with him towards the porch, or outer gate, which I thought was very large and spacious ; but when we had passed through it, and came to the inner door that led directly into the body of the church, some way or other, but how I could not well conceive, my brother slipped in before me ; and when I attempted to follow (which I was all eagerness to do), the door, which slid from the top to the bottom, like those in some fortified towns on the continent, was instantly let down more than half way, so that I now found it requisite to bend myself almost double before I could possibly enter. But as I stooped to try, the door continued falling lower and lower, and consequently the passage became so narrow that I found it altogether impracticable in that posture. Grieved to be left behind, and determined to get in, if possible, I fell down on my hands, and tried to squeeze my head and shoulders through ; but finding myself still too high, I then kneeled down, crept, wrestled, and pushed

more eagerly, but all to no purpose. Vexed to the last degree, yet unwilling to be left outside, I came to the resolution of throwing off all my clothes, and crawling like a worm; but being very desirous to preserve a fine silk embroidered waistcoat which I had brought from France, I kept that on in hopes of being able to carry it in with me. Then laying myself flat on my face, I toiled and pushed and strove, soiled my embroidered waistcoat, but could not get in, after all. At last, driven almost to despair, I stripped myself entirely, and forced my body between the door and the ground, till the rough stones and gravel tore all the skin and flesh upon my breast, and (as I thought) covered me with blood. Indifferent, however, about this, and perceiving I advanced a little, I continued to strive and squeeze with more violence than ever; till at last I got safely through. As soon as I stood upon my feet on the inside, an invisible hand clothed me in a long white robe, and as I turned round to view the place, I saw

a goodly company of saints (among whom was my brother), all dressed in the same manner, partaking of the Lord's supper. I sat down in the midst of them, and the bread and wine being administered to me, I felt such seraphic joy, such celestial ecstasy, as no mortal can express. I heard a voice call me three times by name, saying I was wanted at home. My joy was so great and overcoming, that it soon broke asunder the silken bands of sleep, and made me start up in my bed, singing the high praises of God.

So much was I impressed by this remarkable dream, that from this day I was enabled to begin an entirely new life, which (as I advanced in the saving knowledge of divine things) proved as different from the life I had led for several years back as it is possible any two opposites can be. Old things were now done away, and all things became new. Not that I obtained a complete victory over my domineering sins all at once, or renounced all my false opinions in one day; but a bitter and eternal war was instantly declared against the one, and

as God made the discovery to me, I let go the other. My mind was gradually enlightened to comprehend the glorious and important truths of the everlasting gospel, and the eyes of my understanding were so opened to discern spiritual things, that I now read my Bible with wonder and astonishment. I paused almost at every sentence, ruminating within myself; and could hardly be persuaded whether or not I had ever read many of the passages before, so amazingly were they opened, and so very different did the meaning of them appear to be from what I had previously apprehended. The sweet and comfortable impression which this dream left upon my mind for many days, encouraged and inspired me with fresh vigour in the pursuit of heavenly things. I now plainly saw I had long strayed in the wilderness of error, and was fully and delightfully convinced the good Shepherd had found me out, and was determined to carry me back again to his fold. But what is very astonishing, I did not yet perceive any sensible drawings of affection after him, or feel in my heart

that love and delight which, blessed be his name! I humbly trust, I have at times since sweetly experienced. Nor, till nearly a year afterwards, did I rightly conceive in any adequate degree what was meant by the intolerable burden of sin. But as the Lord increased and strengthened my faith, and shed abroad his love in my heart, sin, that accursed thing, grew blacker and blacker, till at last the sight became so odious, that had not he first very tenderly comforted me, I never could have borne what I felt of it in my own breast. While God continued gradually to initiate me in the divine life, and graciously condescended to give me brighter discoveries of his redeeming love, my spiritual enemies were not inactive. Many secret and dangerous snares were laid to entrap my soul, and hinder my progress in the heavenly road; but the God of boundless love and pity, who kindly beheld my critical situation, not only kept them from hurting me, but exerted in my behalf that power which is peculiar to himself, of bringing good out of evil. Many of Satan's schemes were

deeply laid, but none of them beyond a Saviour's penetrating eye ; or I had never stood my ground. Among the repeated attempts made by this subtle foe to overthrow the work of grace in my soul, I will mention but one as a specimen of the rest ; to enumerate them all would be an endless work. A few weeks after my dream, though I had every reason to fear being sent to the West Indies (as an officer who exchanged duties with me was), yet the Lord, whose watchful eye was over me, so overruled events, that I securely and speedily fixed among my former pious friends and acquaintance at Chatham, and to my great joy at last, happily united to the person I had loved for many years ; in short, I was now more comfortably settled in life than I had ever yet been ; freed from the pressure of poverty, and a number of other worldly cares and embarrassments, to which I had long been exposed. But here a vigilant enemy contrived his well-timed scheme, and brought it to a dreadful length ere I perceived the danger. Wrapping me round in the comforts of this

world, he found an easy passage into my corrupt heart, and insensibly drew away my affections in an eager, restless desire for the enjoyment of those poor, perishing vanities. So deeply was my attention at last engaged in this pursuit, and so effectually had the God of this world blinded the eyes of my understanding, that I not only began to lose a relish for spiritual things, and the believing view of heavenly objects, but a thick veil was likewise drawing over all that the Lord had just been doing for me ; and had not his grace speedily prevented, I had undoubtedly fallen a prey to the snare of the enemy, and like Demas should entirely have forsaken the cause of a crucified Saviour. But I was suddenly aroused from my spiritual lethargy with a friendly, but severe stroke of this rod: so severe that to this day I feel the smart of it in my body, and probably shall carry the marks of it to my grave. It was nothing more at first than a little swelling on my neck about the size of a nut, of which for some time I took little or no notice, imagining it would go away,

as it came, without giving me any pain or trouble. But God seeing it was high time to afflict me, used this swelling as a rod, causing it to increase to such a degree that I was glad to have recourse to medical advice; but without effect. It enlarged inwardly, and gradually spread till it got below the clavicle, or collar-bone, and gave me so much pain that I was at last obliged to undergo the excruciating operation of having it cut; and after all, the infected part was found to be so deep there was no getting at the bottom to heal it by any outward application. It grew worse and worse, threw me every now and then into a fever, and by a constant and copious discharge emaciated my body, and reduced me to so low a state, that all who saw me naturally concluded it would soon put a period to my life. In this crisis, the happy effects which a God of love intended should flow from this affliction began to appear; the thoughts of death in my present state, lay with uncommon weight upon my mind, and caused such deep searchings of heart, that I was made willing to forsake all for

some comfortable hope of my eternal bliss by Christ Jesus. The world, that gilded vanity, which I had been sinfully hugging in my bosom, till it had well nigh destroyed me, now shrunk from my fond embrace, an ugly, deformed thing. I blushed to think I had been so mean as to place my affections one moment upon it, and resolutely determined for the future to give my heart entirely to God, who had an indisputable right to it. The finger of the Lord was so evidently manifest to me in this affliction, that I can truly say if ever I was in any degree thankful for any of his mercies, it was for this. At first indeed it was grievous, very grievous to bear, but as soon as I perceived its happy effects, and saw the absolute necessity there was for it (I desire to speak to the glory of his grace), I really in some measure delighted in my pain; seemed to enjoy it as a valuable thing, and blessed his holy name, for this soul-satisfying token of his fatherly love and care. Yet, strange to think, so strong is my natural propensity to doubt, that I frequently question whether God

ever loved me or not. Cursed sin ! May that all-sufficient grace which has upheld me hitherto, now give me an entire dominion over it. Surely I, of all men, have no reason to doubt of the love of God, were I only to allege this affliction as a proof of it. When my wandering heart is too much drawn out after the objects of time and sense, a gentle stroke of this rod (which is still suspended over me) gives the friendly warning, puts me in mind of my latter end, and points towards heaven. O what a treasure is sanctified affliction. No sooner did I feel the happy effects of it upon my soul at this time, than I began with more earnestness than ever to seek after God. I longed for close communion with him ; I delighted in his courts, and in the solemn assemblies of the more select company of his spiritual worshippers. In short, I could not rest till I had become in a more intimate and public manner, one of those despised people, whom, a few months before, I had looked upon with pity and contempt, as ignorant fanatics, deceiving themselves and willing to deceive

others. The people of God, of every denomination, poor or rich, now became to me, "the excellent of the earth," in whom was all my delight. I loved them from my heart because they belonged to Christ, and bore his image, and through his grace, I can do so still. I have not perceived my affection for them abated, and humbly trust I never shall. Surely nothing less than divine power could in the space of a few months have thus effectually overthrown the massy bulwarks of infidelity, which Satan had been continually strengthening for the space of six years in my corrupt heart, or have bent my vicious and stubborn will to embrace the self-abasing doctrines of the gospel. That such a change has been wrought, I am as certain as of my own existence, so likewise am I confident that it was not in the smallest degree attributable to any inherent strength of my own. God alone must have been the author of it. To him therefore be all the glory. Nothing but shame and confusion belongs to me, for having so ill requited a God of such boundless compas-

sion. He has done great things for me, I have done but little for him in return, yet still the same grace that began the work, has I trust hitherto carried it on ; so that I can say with the apostle, " By the help of God, I continue unto this day." Before I conclude this feeble attempt to illustrate the freeness of Jesus's love to the most undeserving of all his creatures, I will just mention a few more of those marks of his tenderness and care which in great condescension he deigned to confer upon me, after he had mercifully called me from the tyranny of Satan into the happy freedom of the gospel. Some time before, and even after, I had joined a society of Christians, I frequently doubted the soundness of my conversion, and consequently the safety of my state, from not having keenly felt what I so often heard them talking about—terrors of conscience, deep convictions for sin, horrors of mind on account of the impending wrath of God, and the impossibility of entering the kingdom of heaven without feeling something of such emotions. It was not long before these

doubts and fears were graciously removed ; but, as I have already hinted, in proportion as the love of Christ increased in my soul, a daily hatred to sin was excited. I gradually saw the dreadful consequences that attended it, and how odious it was in the sight of a pure and holy God. At these happy seasons when the Lord was pleased to give me any singular manifestations of his love, a holy tremor seemed to seize me, lest I should do any thing that might offend him. Whenever I was made sensible of sinning, either by omission or commission, in thought, word, or deed; the bitter tears, heavy groans, and excruciating pangs, of soul, I went through, till they were removed by a believing view of the atoning sacrifice of our Lord, no mortal can conceive but those who have experienced something of the same kind. And to this day, as I am never without sin, I can truly say it is a continual source of sorrow to me. It is a heavy burden under which I should soon sink if I did not experimentally know that Jesus died to save me from its reigning power, as well

as from the punishment it deserves. There was likewise another stumbling-block that lay several months in my way, which God in his own good time, in a very singular manner, was graciously pleased to remove. Undeserving as I am, he frequently blessed me in the use of the means of grace—particularly under the ministry of his word. But that pure and inexpressible joy which at those happy seasons made me pour contempt upon the world, and lifted me up almost to the third heaven, was too often snatched from me in an instant by the artful insinuations and suggestions of that grand deceiver, who never tires in perplexing God's people. He insisted that my feelings proceeded from nothing more than the eloquence of the preacher; the well-timed introduction of some applicable and affecting simile; the solemnity of the occasion; or the simple, but nervous and sublime style of the Scriptures, operating separately or unitedly on the natural disposition of the animal frame, melting me into tears, or exciting pleasing sensations, according to the then state of my mind,

To strengthen and enforce this plausible argument, the arch-fiend would boldly appeal to my own experience, and in triumphant language (as having quite nonplussed his weak antagonist), he would ask me the following questions: "Have you not felt the very same sensations when an eloquent actor in a masterly manner delivered some noble and lofty sentiment? Or when an affecting scene has been well executed? And when you have been reading romances, have you not frequently shut the book, unable to proceed, till you had dried up a flood of pleasing tears? Nay, more than all this, how often have the Roman-catholic preachers in France made you weep when you could not possibly assent to what they delivered? Were those sensations of a divine nature? Surely not! Neither have you any right to conclude that these are which you now experience." To this bold assertion I could give no satisfactory reply, only I could not help entertaining a secret thought that there was still some essential difference between the fleeting emotions of soul which

these imaginary subjects occasioned, and that pure and heartfelt joy which I sometimes experienced under the word of God, and other means of grace ; but where that difference lay, I could not then distinguish, nor could I in any satisfactory manner make it out clearly to myself, that these inexpressible and heavenly effusions of soul, which led my mind and affections to God, flowed from the operation of his Holy Spirit: consequently I reaped but little comfort from them, and this the enemy, by his artful suggestions, instantly deprived me of, by calling them all in question, and filling my mind with perplexing doubts. But a compassionate Redeemer, privy to my distress, after a few months bondage, judging it full time to break the snare, brought double confusion on the devices of Satan, while he graciously and most effectually set my soul at liberty, by the following means:—

The 24th March, 1772, the Rev. Mr. P—y preached at the place of worship where I used constantly to attend, and afterwards administered the sacrament of

the Lord's supper. Having seldom failed to receive a blessing from his ministry, and having been greatly favoured during the past week with the presence of God in my soul, I now entered into his courts with praise, enjoying that peace and serenity of mind which the world, with all its pleasures, could never give me. I concluded I should certainly meet with my Saviour in this feast of his own appointing; experience inexpressible delight in nearer communion with him, and come away rejoicing. But, alas! how empty and uncertain are the most sanguine hopes of man! God's ways are not at all like our ways. He lifts up and he casts down, just when he pleases, though it be all in love to our souls, and for the manifestation of his own glory. I continued during the word preached in the same comfortable frame with which I entered. Christ was precious, and I longed and panted, and securely hoped, to have still clearer views of him in the sacrament. But no sooner had Mr. P—y begun to pray than such a sudden gloomy horror overspread my mind as no

language can express. I appeared to myself more like a fiend of darkness than a candidate for mercy. I really was quite frightened and knew not what to do, trembling at every joint for fear I should blaspheme my Creator. So soon as I was enabled inwardly to express myself, this was my only cry ; “ Lord, let me not curse thee ! Lord, let me not curse thee ! ” No human tongue can describe the anguish of soul and despondency of mind I suffered. In the midst of this sullen horror, I cast my eyes round upon the people of God, and saw them drowned in a flood of holy tears ; and, listening to the voice of the minister, I think I never in my life heard such force of expression ; such nervous and rapturous eloquence, or such fervent breathing after a blessing. It seemed as if by holy violence he would bring down heaven into the place. And yet, though I listened again and again, I still remained obdurate and insensible. At last a secret voice from within, in a language more plain and distinct than an audible one, thus accosted me : “ Where is the eloquence

of the preacher now? Where now that beauty of style; that all harmonious purity of diction which you foolishly imagined capable of procuring that internal peace and heavenly joy of which you are now totally bereft! Of what use is force of argument, affecting similes, or all the rhetoric of that pious prayer now sounding in your ears, without the all-quickenings influences of the Holy Spirit? Can you now in such a distressing moment as the present, receive comfort from them? Listen, and try; or rather, dread to tempt an offended God, and from this day forward, learn never more to call in question the benign operation of that blessed agent upon your doubting soul!" Struck with this seasonable admonition from an awakened conscience, my horror of mind in a great measure began to subside. Reflecting that this might have been brought upon me to remove the doubts I had so long entertained of the powerful influence of the Holy Spirit, I took courage, and repeating several times, "Lord, I'll doubt no more," went with trembling knees and

an aching heart to receive the holy communion. I remained, however, cold and unaffected during the administration of the ordinance; and, though determined never to doubt again in the sinful manner I had done for some time past, I returned home in a very different frame of mind from that with which I entered the chapel. But, alas! it was a very short time before this diabolical spirit returned, and took as fast hold of my wicked heart as ever. So fast that this recent testimony of the Almighty against it was not sufficient to dispossess it. When I alleged it in my defence, Satan immediately insinuated, "It was but a negative proof at best, and could have no great weight in deciding the matter." In short, like Gideon of old, I would not be convinced until I had seen the fleece both wet and dry (Judges xi. 36—40).

O! my soul, here pause and reflect on the wonderful compassion of that God who graciously condescended to pity thine infirmity, and give thee a fresh and more convincing proof of his sovereign goodness

by shewing, beyond a doubt, the certainty of his Spirit's operation on the hearts of his chosen people in all ages !

Having, though brought up a presbyterian, a firm belief in the doctrines, and a strong attachment to the liturgy, of the church of England, on the 19th April following (1772), being Easter-Sunday, I went to a neighbouring parish church, where, unfortunately, the doctrines of the church were not taught from the pulpit, and but languidly read from the desk. The sacrament was to be administered that day, which, for many reasons, I had no thought of receiving. But God, who over-rules all things, ordered it otherwise for my special good, and for his own glory. Towards the close of the service, Satan, that busy insnaring foe, accosted my mind in language something similar to the following: " Ah, you are in the right to avoid communicating here. Here is no Mr. P—'s eloquence, or heavenly fervour in prayer to move your passions. No tears shed by the communicants within these walls to make yours flow. No feeling

what you are pleased to call the operations of the Holy Spirit in such a formal place as this. For you know, and dare not deny, that you never were once blessed under the ministry of the word *here*, as you have been elsewhere ! Were you now to make the experiment, and kneel down at the Lord's table, you would find yourself altogether cold, lifeless, and unaffected : a plain and demonstrative proof that the pleasing sensations you sometimes experience at *meeting*, are merely the effect of passions worked up into a more than ordinary warmth, owing chiefly, perhaps, to the minister's working up his own to such a violent degree and thereby inflaming a number more, as susceptible as yourself—all deceived alike. There is no such thing as being influenced by the Spirit of God now ; that privilege ceased with the apostles, and it is mere presumption to think you can in these latter days know or feel the operations of that divine Agent upon your mind."

Grieved to find the enemy of my soul thus tempting me, and my corrupt heart

giving too great credit to what he alleged, I leaned my head down upon the pew, and prayed fervently to God that he would in mercy rebuke this subtle adversary, and deliver me from his thralldom ; that if it were agreeable to his will, he would prepare me, an unprepared guest, and I would humbly venture to approach his holy table in hopes of meeting with a blessing there, contrary to the lying insinuations of my enemy. An inward feeling of approbation urged me to go. I was not disobedient to this secret impulse, but went with a humble, though sanguine, hope of seeing by the eye of faith, that dear Redeemer whose death I was now about to commemorate. I was not disappointed. Happy ! thrice happy day ! O may it be marked as a sacred memorial of the superabundant goodness of an indulgent God towards an ungrateful, rebellious creature. O, the heavenly joy and internal peace I this day experienced ! No mortal tongue can fully express it. I could say, the flesh of Christ (in a spiritual sense) was "meat indeed," and his blood "drink indeed."

Firmly persuaded he had laid down his life for me, I found my cup run over. I could hardly refrain from publicly breaking out in his praise as I walked along the streets, and when I got home entered my room and shut the door, O, what a flood of pleasing tears composed my prayer! I could hardly for some time utter two distinct words together. The first coherent sentence I pronounced was "Indeed, Lord, by thy grace, I will never doubt any more." "Lord, help me." And hitherto he has so answered my prayer, that I have no more doubts from this quarter. Satan, though very busy with me in other respects, seems as it were ashamed or afraid to assault me here. For many weeks after this remarkable conflict, I walked in "the light of God's countenance," enjoying a heaven upon earth.

As I have every reason to praise God for the peculiar favours just mentioned, so ought I also to bless and magnify his holy name as the hearer and answerer of prayer generally. I can boldly say, from my heart, I have truly found him such, and

never more so than when he has refused a direct and immediate grant of my petitions. For then I have frequently seen in the issue that I had ten times more reason to thank him for the refusal than if he had at once granted me what I asked. I will just mention one instance of this kind as a specimen of many, previously observing that when clear views of divine truth were first imparted to me, I frequently prayed that whenever he called me to embark in a man-of-war (that dreadful abode for a Christian, which I had long inhabited), I might even there find some serious person to converse with, who, by good advice, and a pious example, might be the means of preventing me from falling. But this prayer I had for some time neglected to offer up, and indeed had entirely forgotten ; though God had not, as will be seen by the sequel. About forty years ago, when I was a subaltern in the royal marine corps, two other officers and myself were ordered to embark, one in each of the three guardships then stationed in the Medway. Two of them lay close to the Dock-yard, afford-

ing at all times easy access to the shore ; but the other, the Resolution of 74 guns, was moored half way down the river, towards Sheerness, from whence in winter and bad weather it was troublesome to land, and sometimes impracticable. For this reason it was natural for each of us to wish for one of the Chatham ships, and strong interest was accordingly made by us respectively, with the commanding officer for this purpose. But he finding he must necessarily disoblige one of the three, ordered us to attend the parade next morning; and draw lots for our ships. This of course drove me to my strong hold, and if ever I prayed with fervency in my life it was now. I pleaded hard with the Searcher of hearts, that he knew my chief motive for desiring one of the Chatham ships was, that I might constantly attend the means of grace, and the ordinances of his house, and I felt confidence that if I really was a child of God, he would grant my request—since the “lot thus cast into the lap” was wholly at his disposal! The important morning came, and I drew the dreaded

ship, down the river. Had I drawn my death warrant, I hardly think it would have affected me more. My prayer was now apparently rejected, and the enemy of souls taking advantage of the agitated state of my depraved heart, easily made me draw the conclusion, that either I was no Christian, or that God paid no attention to those who professed to be such. In this gloomy desponding state, like a criminal going to execution, I embarked the same forenoon in His Majesty's ship *Resolution*, lying in a dreary part of the Medway, about two or three miles from Sheerness. I had just time to be introduced to the officers in the ward-room, when dinner came in. The third Lieutenant happening to be caterer that week, of course stood up at the head of the table, and asked a blessing; but with so much seriousness as quite astonished me; for being well acquainted with the customs of the ward-room in a king's ship, I had never heard any thing of the kind so solemnly pronounced there before, and I determined to mark every word that pro-

ceeded from that gentleman's lips, in the hope of hearing something that might enable me to ascertain his character: nothing decisive occurred during dinner, but no sooner was the wine placed upon the table, than he was attacked by several of his messmates on his religious sentiments, and soon discovered that he bore the genuine marks of a true Christian, by his judicious reproofs, and the very able manner in which he confuted all their infidel arguments. Wishing, I suppose, to know what spirit I was of, they frequently appealed to me for the truth of what they advanced; but having always decided against them, I was imperceptibly drawn into the disputation on the side of the caterer. When the allowance of wine was drunk (for it was a sober well regulated mess) the purser rose and broke up the company, exclaiming with an oath, "Our new messmate is as great a Methodist as Tomlinson*." I

* Lieutenant Tomlinson was a pious, sensible, and well informed man, then well known in the Christian world. He was long a commander in the navy, and

smiled, well pleased to be associated with such a man. As two needles touched with the loadstone, when they fall near to each other among chaff, will soon come together, so this Methodist Lieutenant and I myself speedily came into contact. After having exchanged a few questions, we went down to his cabin in the gun-room, had an hour's comfortable conversation, and concluded with prayer, although a few hours before we had never seen one another's faces. This singular circumstance could not fail to bring to my recollection, the prayer I had so culpably forgotten, now completely granted, and I began to be reconciled to the ship Providence had assigned me ; but that God, who abounds in goodness, and delights in mercy, never confers his favours by halves. A few days had hardly elapsed, when an order came

would have been high among the admirals, had he not disobliged the Admiralty of that time, by publishing a plan for manning the navy without pressing, which that Board would not countenance. I enjoyed his friendship for many years.

from the Admiralty, to send the *Resolution* up to Chatham, and one of the ships there to take her place. This was such welcome news to all on board, that lest the order should be countermanded, we obeyed it the same day, for the wind and tide favouring, we weighed, and came to an anchor off the Dock-yard before two o'clock. Thus my prayer at first, apparently rejected, was now completely answered, but it was in the Lord's way. Had mine been attended to, and I had drawn the ship that afterwards went down the river, I should have been miserable. So true it is, we "know not what to pray for as we ought."

As God had thus been very merciful in *not* granting my requests in my own way; so likewise has he been remarkably gracious at other times, in hearing and answering my petitions. An instance or two will be sufficient to establish this soul-comforting truth. Some time ago, finding my heart and affections (as alas! I too frequently have done since) very much carried away after the perishing things of

the world, my zeal abating, and my love for spiritual things growing cold and languid, and, of course, my joy and peace in believing almost entirely vanished, I tried every means to remove the growing evil ; went from duty to duty, made resolution upon resolution, wrestled and prayed, but all to no purpose. The love of the world seemed to prevail over the love of Christ. At last, weighed down under the heavy burden, and almost ready to give over, I prayed fervently to God, that as he had formerly blessed afflictions to me in this respect, I should now be willing, were it consistent with his will, that he should use that means to disentangle my heart from the world, and direct it to the proper object of its love. The very next day, I was laid up with a fever, and before I recovered, the world in a great measure lost for a time its alluring charms. I am far from justifying this method of prescribing to the Lord ; but in this instance it is evident he heard my prayer.

At another time I prevailed upon one of my brother officers, a most notorious

swearer, to go to worship with me, and we had just sat down in the pew, when I put up a mental prayer that the preacher might be led to say something against swearing, that might be useful to my companion; and while I endeavoured to recollect some text of Scripture that was against this vice, the third commandment immediately presented itself with full force to my mind. I thought if this were but pronounced with solemn energy and power from the pulpit, what good might it not do? Accordingly, towards the close of the sermon, which, by the bye, seemed quite foreign from what I had been meditating upon, the preacher began to reprove the odious vice of swearing, and was a full quarter of an hour demonstrating with uncommon eloquence, and convincing arguments, its sinfulness, meanness, unprofitableness, and dangerous consequences, and at last concluded by repeating the third commandment with such solemnity, that it forced the whole auditory into the most serious attention, while I re-

160 *Answered Prayer continued.*

joiced to think the Lord had graciously condescended to hear my prayer, in a manner so admirably calculated to impress the conscience of my profane companion.

CONTINUATION
OF THE
GENERAL'S HISTORY,
INTERSPERSED WITH
EXTRACTS FROM HIS JOURNALS.

THE preceding Narrative brings down the Author's history to the middle of his thirtieth year, the 24th of March, 1772. We must now proceed through the remainder, chiefly by the aid of his journals; in which, as he had been accustomed to do from an early age, he continued to notice all the material occurrences of his life. Nothing which he deemed deserving of being recorded, seems to have happened for a considerable time after the period at which the narrative closes. In the following year, he determined to include in his future journals, not only a register of ex-

ternal transactions and circumstances, but accounts of his progress or decline in the Christian life, and of the pains and pleasures arising from the conflicts experienced in his mind between error and truth, sin and grace. The extracts we shall introduce from these papers, and the use we shall make of them in those parts, which admit or require abridgment, will render him still, in a great measure, his own biographer. We cannot better commence our continuation of Lieutenant Burn's history, than with the introduction to this new series of journals : and as this part of his life appears to have been diversified only by internal anxieties and enjoyments, we shall proceed to transcribe some other passages, written at various times during his residence at Chatham; which contain particular descriptions of his religious views and feelings, and exhibit him as a vigilant self-observer, mindful of that injunction of heavenly wisdom, "Keep thy heart with all diligence ; for out of it are the issues of life."

August 15, 1773. In the year 1771,

the Lord, in a gracious and more effectual manner than I had ever before experienced, having been pleased to enlighten my mind, by the blessed illumination of his Holy Spirit, to see the reality and importance of the glorious and mysterious truths revealed in the Bible ; and to direct my soul to the Lamb of God, who taketh away the sins of the world : I have frequently thought it might be useful, to commit my experience to paper : but through one impediment or other, I have always put it off till this day. And now, by the grace of God, the heaven of heavens, where God my Saviour reigns, and where thousands of my brother sinners are already arrived and entered into bliss, being the happy port towards which I am steering ; I am determined to keep an exact journal of my voyage through the tempestuous ocean of this life, where nothing but rocks and sands and shoals present themselves on every side ; in order that one day's experience may, under God, be a kind of guide to the next, and that after I shall have finished my course, and safely arrived at home, others who come

after me may see the ruin into which I had well nigh fallen, and take timely warning. But before I begin, let me earnestly beg of God, that his Holy Spirit may be my constant instructor and pilot; that always diffident of my own skill, I may never venture to proceed on my voyage without his special direction, and the sweet influence of his auspicious gales, lest I should suffer loss, and be driven backwards instead of forwards. Oh that the blessed Jesus would grant that every day I might sail with as prosperous a gale as I have this day! How good, how kind, how astonishingly gracious, has he been to my unworthy soul on this day of rest! Delightful prelude to that eternal sabbath of bliss, which I humbly trust, through his blood and righteousness alone, I shall ere long enjoy in a world above! When I went out in the morning to the house of God, my mind seemed composed, and enjoyed, as it were, beforehand, the glad sound of the everlasting gospel. But when in the sanctuary, O! what pleasure in praying, and praising, and listening to the overtures of a merciful

God and Father in and through the Lord Jesus Christ ! And when the service was over, as I returned home through the fields, the Lord blessed me in such a manner, that “ my cup ran over.” I could hardly support myself under the transporting pressure of such ecstatic joy, such unutterable rapture. A carnal world may laugh at these expressions, and call them enthusiastic: but all the men upon earth will never convince me, but that I then really experienced a joy to which all that the world calls joy can bear no comparison ; nor can they persuade me but that the source from which this joy sprang, was truly scriptural and evangelical. My eyes directed toward Heaven, and my heart breathing out fervent desires after a spiritual sight of an all-sufficient Saviour ; I was imperceptibly led to reflect, that far beyond the blue canopy so magnificently extended over my head, that same Saviour was undoubtedly seated at the right hand of Jehovah, and pleading for poor, guilty, helpless me. This thought struck me with such compunction of soul, and in-

fused into my breast such a sweet and full assurance of eternal bliss, that, as I have already mentioned, feeble flesh and blood could hardly stand under it. I walked along, praising God with such ecstasy of soul, that it brought to my remembrance a carnal notion I have frequently had, of the employment of the saints in heaven. Before I knew what the sweets of religion were, I never could rightly conceive how the blessed hosts above could find so much pleasure in continually worshipping around the throne: surely, I thought, they must some time or other be tired, or at least, by way of relaxation, seek to vary their employment. But how differently did I think now! What worlds would I have given to remain always in such a frame as this! The idea that these was such a praising state of bliss, that would never have an end, ravished my soul. I could not help crying out aloud to the inanimate things around me,—Now I know what the joy of saints and angels means, and no longer wonder that they continually cry, “Holy, Holy, Holy, Lord God Almighty,

which was, and is, and is to come ;” and unweariedly repeat, “ Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” O ! that I were among them !

August 22. Any one who should take a view of the state of my mind, as described in the foregoing passage, would naturally think I was a very happy Christian indeed, and knew not what it was, to pass through the difficult and gloomy part of the road that leads to Heaven. But he would be very much mistaken : for God and my own soul knew, that for one comfortable step I take, I go ten mourning and sorrowing. The bright and ravishing gleams of God’s love to my soul are so soon clouded by the workings of a deceitful heart, and that sinful nature which I carry about me, that I am presently left, without the light of his countenance, to grapple my way in the dark through a sea of doubt and dejection. I hate sin ; blessed be the name of the Lord : but I am every day sinning, in thought, word, or deed, by omission and

commission ; and then a murmuring conscience, and a tempting and accusing Devil, so beset me, that the burden of sin becomes intolerably heavy. And when at this season my faith should be particularly in exercise, it is so very weak, so little, and mixed with so many doubts and fears, that it can hardly be called faith. I believe that the blood of Jesus is sufficient to take away all sin ; but when I would go to him for pardon, the devil throws a stumbling-block in my way, that this is making Christ the minister of sin. Though my soul abhors the very idea, yet I too often hearken to the deceiver, and, for fear of abusing God's mercy, neglect going hourly to Jesus for remission. O Christian, whoever you be that may read this, beware of mistake here, and pray fervently to God for his Holy Spirit to direct you how to shape your course between these two shoals. Never sin, because grace abounds : never be deterred by Satan, as I have been, from going continually to Jesus Christ for remission.

September 12. Among the many ene-

mies that I have to grapple with in my spiritual warfare, I find few so constant in the field and so difficult to subdue, as spiritual pride. For some days past, it has haunted me more than usual. I can scarcely apply to any duty, but it is sure to be there; and when one would imagine that such a poor, frail, simple being as I, could never have any thing to do with pride. Yet, alas! too true it is, that cursed sin frequently discovers itself in my heart. But blessed be the name of Jesus, he enables me to battle hard against it. And a very subtle foe it is to encounter; for where I least expect it, there it is sure to be. When my heart is big with grief, and groaning under the weight of sin; even there it mixes with almost every sigh. If God lifts upon me the light of his countenance, this gigantic form at the same time is sure to erect its stately head. Nay, at the very moment I am writing, it keeps whispering its infernal language with every letter my pen forms; and, if grace did not prevent, would force me to give a listening ear to its smooth, insinuating voice.

September 20. My spiritual foes are so numerous, their attacks so frequent and unexpected, and the whole of my Christian race attended with so many various circumstances; that it is impossible for me exactly to relate the experience of the whole week, or even of one day. For in that short space of time, I am frequently exercised with all the trials and temptations I have already mentioned, and many more that I have not had time to commit to writing. Among the vast army of corruptions that lurk in my heart, I have this week found at their head, an impatient, murmuring spirit, making every little trifle ruffle my temper before I am aware; and if I were not enabled by grace to set a constant watch over the motions of this spirit, it would hurry me into such sin as would bring dishonour on the cause of God, grieve his Holy Spirit, and burden my already too much burdened mind. I desire to be holy, and to live without sinning: but when I fall into sin, I become fretful, cross, and ill-humoured, instead of going with a humble and contrite heart to the

Lord Jesus Christ for full pardon and remission. This is my capital fault: for I never come from thence without being good humoured: and, what is most surprising, it is frequently with the greatest difficulty I can drag myself thither. O patience! I never, till very lately, understood the full meaning of Paul's expression, "Ye have need of patience." But what must the patience of God be, that bears with such a creature as I am! That is past comprehension.

~: November 1. Till I can get entirely above the world, its cares, customs, and snares, I never shall be comfortable: till sin is entirely overcome in my soul by the love of Christ reigning there without a rival, I never shall enjoy that sweet peace of God, which passeth all understanding. O how have I been harassed by this dreadful enemy, sin, during the fortnight past! Who can describe the excruciating anguish of soul that I have suffered. May the Lord in mercy keep me from offending him as I have too frequently done. For several days I enjoyed a steady calm in my mind,

beyond what I had felt for some time ; till one evening, reproving a fellow-sinner for a fault, I forgot the spirit of love and meekness, with which I began to do it ; and, from some circumstances that occurred, Satan insinuated himself into my corrupt heart, so that ere I was aware, I fell into the sin of unlawful anger. When I came to my spiritual senses, and began to reflect on what I had done, no tongue can express my horror, for having committed such egregious folly ; to think that instead of defending my Saviour's cause, I had injured it. And yet that compassionate Redeemer was pleased to restore me to his favour again. But what shall I say ? Shame and confusion cover my face, while I am constrained to acknowledge, I a second time grieved his Holy Spirit, and forced him to depart from me ! Wo unto me ! I was ashamed to act the Christian part in a company of worldly people ; and left undone, or did but faintly, what it was my indispensable duty to have done openly and boldly before the world. The righteous are bold as a lion. But, alas for me ! I

am yet a slave to shame. O this fatal rock! How often have I split upon it! What numberless tears it has made me shed. How often, when I have been going on prosperously, steering a straight course towards Heaven, have I seen this rock at a distance, been warned to avoid it, trembled at the danger, prayed earnestly for help, and yet run right against it. I intended, by the blessing of God, to approach his holy table next Sabbath; but O, into what a cold, stupid frame have my sins thrown me! I know not what to do. May the Lord in infinite mercy direct me.

November 24. Last Sunday, blessed be the name of Jesus! I was not disappointed in my hopes. I enjoyed a goodly portion of his love. I could "call him Lord by the Holy Ghost," appropriate him to myself, and securely venture my eternal all on his everlasting love. O what a blessed Sabbath did I experience! What sweet composure of mind! What solid joy at heart! What peace of conscience!—I was not carried out in seraphic flights, or rapturous ecstasies. I felt something, if possible,

more sublime and elevating within me. I cannot describe it in a more distinct and comprehensive manner, than by saying, it was faith in exercise, the clearest "evidence of things not seen, and the" very "substance of" what I "hoped for." Christ was all to me. I held him fast, and feared nothing, no, not death itself. Jesus enabled me, by putting his love in my soul, to bid defiance to all his terrors. O that he would in like manner stand by me, when this terrible, though conquered king, makes his appearance. Then shall I not fear, though I see his well-aimed arrow pointed at my heart. My soul has been greatly encouraged and established, within these few days past, by the preaching of the word, and from the pious conversation of some eminent and humble Christians, particularly the Rev. John Newton. O that the Lord would always grant me such company. It would be a little heaven on earth. But then perhaps I should be apt to forget the great Heaven above. The Lord keeps me from resting here.

December 7. Well might the royal

prophet break out into the pathetic and affecting exclamation, "Lord, what is man!" Weakness in the very abstract; unable for a moment to preserve himself where grace has brought him, unless continuing grace uphold him there. But a few days ago, how happy was my situation! With Jesus Christ in the arms of my faith, I could exult in the strongest hopes of eternal bliss, and bid a bold defiance to all the powers of hell. Alas! how changed! Weak and fearful, full of doubts and murmuring surmisings; without my all sufficient prop, I reel and stagger, ready every moment to be overcome by the powerful enemies that beset me on every side. O that I have been so foolish! for I am sensible, whence all this comes. I have neglected to obey that salutary command of my compassionate Redeemer, "Watch, and pray, lest ye enter into temptation!" In the midst of danger I have dreamed that all was secure, and ere I was aware, have let the world and the devil creep into my heart, naturally prone to receive them: and who knows

what I shall suffer ere they be driven out ; but by the grace of God, they shall not lodge there. May that all-sufficient grace which hath opened my eyes to see my foes, a blessing not bestowed on all men, give me strength also to fight manfully against them ; and, in its own good time and way, drive them all out before me.

December 15. For some days past I have been, as to spiritual things, like a person without sense or feeling. And yet a secret something within kept longing after closer communion with Jesus Christ, whom it desired to love above all things, though it could not assure itself whether it did or not. But why do I attempt to give an account of the state of my mind ? For let me use what words I will, I cannot satisfy myself ; there is always something wanting, or there are so many seeming contradictions to reconcile, that it is scarcely possible. He who may read after me, should be able to form a just idea of what passes in the breast of a poor sinner that is seeking salvation in the blood of Jesus. If he is earnestly employed in the

same search, he may perhaps find something in my experience that may tally with his own.—For two days past, what unutterable pangs have I suffered on account of sin! None can conceive the nature of this anguish; that have not felt it themselves. Yesterday, while my mind was in this excruciating agony, I laid hold of Dr. Owen's *Treatise on Communion, with Father, Son, and Spirit*, prayed for a blessing, and then opening it, read as follows:—"Believers hold communion with Christ in hearkening to his voice, calling them to him with their burden, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.' Come, thou poor soul, with the guilt of sin," &c. I instantly saw by faith Jesus Christ making this overture to me, and, as quick as thought, threw my burden off, relying upon him, and directly my conscience was eased; love, peace, and joy, took possession of my soul; and I think I never loved Jesus Christ till then, but then I am sure I did. O the preciousness of that blood that cleanses from all sin! Satan

has tried a thousand devices to keep me from it; but this striking instance of its efficacy will, I trust, by the grace of God, be a powerful weapon in my hands to foil this subtle foe.

Beside the constant attention to the operations of his mind, and the feelings of his heart, which produced the foregoing passages, with numerous others of a similar kind; Lieutenant Burn was accustomed, sometimes, to enter into a more minute and particular investigation of his general character, in order to ascertain to his own satisfaction, whether he was a real possessor of vital Christianity, or not. One of the days devoted by him to this solemn exercise was the first of the next year. The spirit in which he performed this necessary duty, and the result of his examination, will no doubt, both please and edify the pious reader: and should these pages be perused by any one who has never yet made religion the subject of reflection or inquiry, we will venture to recommend his most serious consideration of the principles and sentiments of the following soliloquy.

January 1, 1774. Lord God Almighty ! be pleased this day, for Jesus Christ's sake, so to illuminate my mind, by the inspiration of the Holy Spirit, that whilst I attempt to penetrate into the deepest recesses of my heart, and make the strictest inquiries about my spiritual state, I may make no material mistakes therein. When the question is, whether I am born again of the Spirit of God ; or whether I am ingrafted into Christ Jesus, as the branch into the vine, and become a new creature in him ;—O let me not deceive myself in giving an answer. Remove the obstacles that lie in the way of coming to the truth, in this examination. Take away pride, the fear of man, the love of praise, carnal reasoning, and a long train of hellish cavillers, that will be ready at every opportunity to cast in a word to bewilder me in this important search. But above all, silence the accusations and wicked suggestions of the devil, that he may be confounded, thine unworthy worm humbled in the dust, and all the praise and glory redound unto thee alone, now and for ever-

more, Amen.—What am I? A reasonable being, born to die, perhaps to-morrow, next week, next month, next year; I cannot tell when: all that I am sure of is, I must die; yet endued with a living principle, a spark of the Deity, an immortal soul that must exist after death, awful thought! either happy or miserable to all eternity. All this I am convinced of in my mind. I know also that I am the son of an apostate parent, a sinner by nature and practice, and consequently an enemy to my Maker, a child of wrath, and an heir of hell. I know likewise, and am thoroughly convinced (blessed be God!) that God so loved the world, that he gave his only begotten Son; and that there is no way of being reconciled to God but by the all precious and atoning blood of Jesus Christ; who freely gave himself as a ransom, and wrought out an everlasting righteousness for his chosen people, and will at last most certainly bring to eternal glory all who through rich grace are brought to believe in his name. The grand and important questions then are;—

Am I one of this happy number?—Did Jesus die for me?—Have I felt the divine efficacy of his blood?—Is his righteousness my only plea for justification before God?—And shall I shortly enter into the blissful realms above as a shining trophy of his sovereign and everlasting love?—These are the blessings I want of all things to call my own. Ten thousand worlds to be able to do it with confidence. The Lord direct me here; for a mistake in this matter must be dreadfully fatal. But how am I to know these things? The Saviour himself hath given me a very plain and easy rule to go by. Let me follow it, and pray for grace to use it faithfully. He hath said in his word, The tree is known by its fruit. What fruit have I produced? Do I know of any change having passed upon me? Surely I do, and can appeal to a thousand facts for the proof of this. Do I live as I did ten or twenty years ago?—No, nothing like it: in the clear sense of the expression, “Old things are passed away, and all things are become new.” Has the Spirit of God ever convinced me of sin?

Let my conscience, which has felt its intolerable load, answer this question. 'Tis true, the Lord at first sweetly drew me to himself with the cords of love, and it was some time before he shewed me the dreadful nature of sin, and the plague of my own heart; but when he did, no language can express the excruciating pangs I felt and the agonies of soul I went through on account of it, till by faith in the Redeemer's blood I experienced a blessed deliverance from it. But do I really and truly hate sin? Surely I do, with a perfect hatred: else whence should it be such a daily grief and burden to me? Let my secret tears, my bitter groans, and heart-rending sighs; let my hourly dread of falling into it, witness whether I hate it. The heart-searching God knows I hate it. But here something within seems to whisper, Are you then without sin? Alas! no; I am a daily, an hourly sinner, the chief of sinners. "God be merciful to me a sinner," is my constant petition. But I trust sin has not the dominion over me. By grace, I flee from and avoid it, hate and

resist it; and by that grace, and that only, I hope I can safely say, I have not, for the last three years, knowingly or wilfully committed it. It is true, and to my great sorrow too true, that I am frequently in great straits and doubts, whether this and the other thing be sinful or not; and not being able to distinguish between the injections of Satan, the workings of a weak and misinformed conscience, and the breathings of the Spirit of God, I am often so bewildered that I know not which way to act, and too, too often act wrong, wound my conscience, grieve the Spirit, and bring sorrow and leanness upon my soul. But the Lord knows it is my daily supplication to be rightly and entirely conformed to his blessed will, and I hope in his own good time he will answer my prayer.—But let me now examine this important matter a little closer,—What is it I love most? Is it God? the triune God, Father, Son, and Spirit? Alas! ungrateful wretch that I am, I have fallen so far short of the love which I owed to this redeeming God, and I see such depravity within, that I cannot

always boldly appeal to him like one of old, and say, Thou who knowest all things knowest that I love thee. A transient view of the immensity of his love to sinners makes the little I can pretend to, totally disappear ; and then it may be said I do not love him at all. But select the little drop from the boundless ocean of his love, and then I can safely affirm I love him a little. O that I could love him more ! But let us examine a little nearer ; where is the proof of this ? If an earnest unceasing desire to be like him, to be holy because he is holy, pure because he is pure, be a principle of love ; then I love him. If a cheerful willingness to forsake all, to suffer all, for his sake, be love ; then I love him. If to esteem one moment's communion with Jesus greater bliss than the pleasures of the whole world, be love ; then I love him. If to delight in seeing his cause prosper and his people increase, and to labour as much as in me lies for this end, be love ; then I love him. If to delight in the practice of holiness, in his courts, in his word, in his ordinances, be

love to God ; I can safely say I find no delight any way comparable to what I find in these. Lastly, if the love of his people, of whatever church, sect, or denomination, who more or less bear his image, be an evidence of love to God himself ; then I can confidently say I have this evidence. And this has many times upheld me when every thing else has failed : by the grace of God, Satan could never wrest this proof out of my hands. Notwithstanding, I frequently doubt whether I love the Lord Jesus Christ ; though sometimes also, thank God, I can say with assurance I do love him ; witness the fourteenth of last month, when he sealed to me the pardon of my sin : I then loved him in a manner which it is impossible to give any idea of in words. Upon the whole, what may I safely conclude ? Let me pause, and beg of God that I may not draw a false conclusion.— Am I a follower, not only a professing, but a real follower, of the Lamb ? If the evidences I have mentioned, be what I undoubtedly experience, and I trust by God's grace I do experience them ; then I hope I

may from Scripture, and upon a good foundation, safely say, that Jesus is mine and I am his. Certain I am, that a great change has been wrought in me within these three or four years; and I am as certain, that it was neither an inherent power in me that effected it, nor any good works of mine that merited it. Therefore it must be sovereign grace alone that did the mighty deed. If, then, a God of love has begun a good work upon my soul, dare I presume to contradict omnipotence, and say he cannot or will not carry it on and finish it, when he has absolutely promised he will do it? O my soul, beware of that sin of unbelief. He that hath put into thy heart that earnest cry after Jesus Christ and his righteousness, will ere long agreeably to his faithful word, abundantly satisfy thee. Grant then, O my covenant-keeping God, that my soul and body, my time and talents, and all that I have, may be wholly and truly dedicated to thee, for Jesus Christ his sake. Amen.

In the month of March, this year, Lieut. B. was visited with a dangerous illness. The

next entry in his journal describes the state of his mind under that affliction and immediately after its removal.

April 2. Blessed be the name of the Lord, I am still in the land of the living, still on praying ground, and, by his grace, still hungering and thirsting after Jesus Christ: and though the devil, my own wandering wicked heart, and an insnaring world, have robbed me of my comfort and many precious blessings, yet through mercy, rich unmerited mercy, they have not bereaved me of this seeking wrestling spirit: and if Jesus Christ hath promised that such shall be filled, that such shall find, that such shall overcome, what have I to fear? Nothing but unbelief. Lord, destroy that, and I am happy. I thank thee, blessed Jesus, that it is not so prevalent as it was, and that thou hast given me grace to rely upon thee, be my frames and feelings what they will, and amidst the workings of a deceitful heart and the suggestions of a cunning devil, still to hang upon thee. Lord, increase my faith.—Within the last month, the Lord has been pleased to lay

his afflicting hand upon me, even to bring me to the very brink of the grave; and, what was more grievous to bear than all my bodily pain, during the greatest part of my illness the enemy was permitted to buffet me, the comfortable presence of my God was withdrawn from me, and darkness, doubts, and fears, took possession of my soul; a state which those only, who have experienced it, can conceive. It is dreadful, with one foot in the grave and the other almost there, to look through eternity without a strong hold of Jesus Christ. I have at times looked death in the face with pleasure; but it was always when I had Jesus near my heart. I never could bear the sight of that grisly monarch, if Christ was at any distance from me. Come then, Lord Jesus, and dwell for ever in this heart of mine; purge it, make it a holy receptacle for thy blessed self.—I trust this sickness hath been truly sanctified to me; for, if I am not greatly deceived, it hath filled me with fresh ardour after that Almighty Saviour, who alone is able to deliver from the fears of death and the pains of hell.

About a month after his recovery Lieut. B. went to Scotland. An observation made just before he set out on the voyage discovers a deep sense of his religious obligations, and great diffidence of his own heart.

May 1. For some weeks past, I have purposed, in compliance with the earnest requests of an affectionate father, to pay him a visit with my wife and child; but the dread of dishonouring the cause of God, when I get among my relatives, or in the midst of strangers, by being ashamed boldly to act up to the profession I have made for three years past, makes me quite miserable. I know by bitter experience, what dreadful havock shame can make in the heart of an awakened sinner; and I tremble at the thoughts of being put to the trial.

After an absence of nearly three months he returned to Chatham, inspired with fervent gratitude to the Father of mercies for all the goodness which had attended himself and his family.

August 1. Blessed be the name of the

Lord; for his mercy endureth for ever. His word is faithful and true, and all his promises yea and amen in Christ Jesus. He will never leave nor forsake his people: his everlasting arms shall be underneath them: 'the bruised reed he will not break, neither will he quench the smoking flax.' Eternally blessed be his great name, that he hath evidently accomplished these precious promises in the behalf of my poor, weak, trembling soul. O how was I tempted! how did I doubt! how did I fear and tremble, but three months ago, before I set out on my voyage, lest I should turn my back upon him, be ashamed of him before men, and bring reproach upon his cause. Alas! I came far, very far short of what I ought to have done. Yet to his glory, and his alone, be it spoken, his strength was made manifest in my weakness, and his sovereign grace, in a wonderful unexpected manner, was always at hand to support and encourage me in the trying hour. When I began to sink, and despair of being able to speak for him, he raised up means to rouse and strengthen me, that at times I

was made to rejoice in his love, speak boldly in his name, and be afraid of the face of no man.—When we embarked, and indeed for some time before, I was led to see that it was my indispensable duty to endeavour to establish public prayer while we were on board the ship ; but to propose it to the captain, was a task I dreaded. When evening drew near, that I knew I must do it then or not at all, I began to tremble, ruminated on various ways by which I should first open the proposal to him, and prayed to the Lord for his grace to help me. While I was thus employed, the Lord put it into the hearts of my wife and another woman, altogether without my knowledge, to propose it to the captain ; and he readily consented to it: just in the midst of all my fears they came into the cabin, and recommended our going to prayer. This unexpected instance of the Almighty's condescension, in answering my mental petitions, so struck me that I could hardly restrain myself from rising up and leaping for joy : every doubt and fear vanished in a moment, and the captain declining to officiate himself, I was

pitched upon; and, had the whole assembled world been there, I should not then have declined calling upon the God of my salvation before them all.—The Lord's providential care over us during the voyage was still more evident and remarkable. The prayers of many saints went with us; and if ever the petitions of poor sinners were heard at a throne of grace, they certainly were. No sooner was the day fixed for our sailing, than the weather, which but a few hours before was stormy, became unexpectedly fine, and the wind that was quite contrary became altogether favourable; and, what was even remarked by the unthinking part of the crew, when we were about to sail round a head-land, and consequently to alter our course, and an alteration in the wind became necessary, it never failed to happen at the very moment it was wanted: so that long before we expected it, we were gently and imperceptibly wafted to our desired port; where we had scarcely been landed an hour, when the weather again changed to the reverse of what it had been, and

continued so for a long time. Thus did the Lord evidently protect and favour us; and not only here but in many other instances. Oh that I should have made such an unworthy return! Instead of growing warmer in my affections towards him, I think I grew colder and colder. The lukewarm spirit of most of those among whom I had been in Scotland, had so much infected me, that when I returned I found my soul almost dead to spiritual things. May the Lord quicken me, and kindle in my heart a flame of love to his blessed self; that I may set out afresh in his ways, and live more to his glory than I have ever yet done.

Lieut. B.'s papers contain no account of any circumstance that occurred for more than twelve months after his return from Scotland. We proceed to transcribe a few more of his pious reflections, among which we cannot overlook the devout and humble sentiments with which he closed the year 1774.

December 30. If the Lord in mercy spares me to the end of another year, I

hope I shall be enabled to look upon it with more pleasure than I now do upon this. Alas! how little have I lived to the glory of God! What a very small portion of my heart has God had! And without the heart, all my bodily exercise, praying, reading, hearing, singing, reproving, exhorting, giving of alms, meditating, examining, groaning, sighing, weeping, &c., will signify little or nothing. Without faith, it is impossible to please God; and where the heart is not, there can be no faith; “for with the heart man believeth.” How very ignorant and foolish, then, are those who content themselves with being found in the ordinances of God, without carefully examining whether they carry their hearts with them! And how often, O my soul, hast thou been thus foolish! surely with such sacrifices God was not well pleased. The Lord have mercy upon me a sinner. I can see nothing but what is vile in myself; but all fulness dwelleth in Jesus: therefore to him I come, on him alone will I rely; for I have learned more this year than I have ever yet done, that without

him I can do nothing, but through him I am more than conqueror over all my foes. I therefore desire to conclude the year, to begin another, to continue through life, and to finish my last moments, with crying from the heart, None but Christ! None but Christ!

In the journal of the following year, Lieut. B. discovers the same spirit of heavenly mindedness, and the same anxious concern to "live in all good conscience before God." We shall give two Extracts.

April 9, 1775. O how pleasant, safe, and delightful, to confide in a crucified Lord! I this day found Jesus precious to my soul in a manner that I had never done before. I saw such beauty, fitness, and excellency in him, that all the troubles, afflictions, temptations, and trials, I could, possibly meet with here, seemed nothing at all while I securely rested on the eternal Rock of ages. What an inexhaustible, unspeakable, treasure is Christ! It is well worth while to sell all and purchase this precious pearl. I may safely say, I really felt in my heart that I loved Christ to-day.

O how seldom it is I can say so! But I trust, sinful, helpless, creature as I am, Christ will soon complete the work of sanctification in my soul, take me to himself, and bless me for ever in his presence! and then I am sure I shall eternally love him.

May 23. Oh what would I give for a sight of Christ by faith! how uncomfortable and mournful, to live without him!—Surely I have suffered great spiritual loss lately. There must be some fatal obstacle in the way; the Lord remove it. Be faithful, O my conscience, and plainly tell me what it is.—A too great attention and attachment to the empty perishing gratifications of time and sense. A corrupt heart too frequently carried away by worldly and spiritual pride. Too great conformity, in conversation, manner, and behaviour, to the people among whom it is necessary to be.—If this be true (and God and my own heart know it is), is there any wonder I should be continually crying out, day after day, My leanness, my leanness! But is there nothing more?—Yes. An evil heart of unbelief; a hasty, fiery temper; an im-

patient, fretful, murmuring spirit ; an inconstant, wavering spirit ; a forgetful, ungrateful spirit ; an earthly mind, a carnal heart, perverse will, turbulent passions, vile affections—but the blood of Jesus Christ cleanseth from all sin. If this blessed and efficacious remedy be not applied to my guilty soul, self-convicted, self-condemned, I must bear the wrath of God for ever. But, O comfortable thought ! Christ died, and died for sinners ; and, what heightens and endears the glorious truth, died for me, yes, for me. Else, whence comes this eager, constant hungering and thirsting after him ? This restless, longing desire to be united to him ? This ardent, ceaseless wish, to love him more and more ? Surely he hath put it there himself, and will he not satisfy it ? Come, O blessed Jesus, and warm with thy love, my cold, dull, stupid heart. Thy presence, as I have experienced before, will chase from thence all that is contrary to thee.

Among the favours of Providence which demanded the most grateful acknowledgments, Lieut. B. considered it far from the

least, that he was kept so long on shore, while all his brother officers, not one excepted, had been sent to sea. He had been stationed at Chatham for five years; but the time was now approaching for his removal. Hostilities having broken out in America, and the British government being determined to attempt the subjugation of the colonies by force, it was natural to expect he would soon be ordered on active service. The prospect of separation from a beloved wife and smiling babes, could not fail of exciting many painful emotions in an affectionate heart; but the principal concern which occupied his mind appears to have been for the consistency and purity of his Christian character.

September 23, 1775. The events which have lately taken place in the nation have not a little disconcerted me. Engaged in a military capacity, I have now the prospect of soon being hurried from the means of grace, my family and friends, and plunged into all the horrors of a civil war; or, at least, of being cooped up in a small ship with a crew whose irre-

ligious example perhaps may have too much influence on a heart so prone to evil as mine. This last consideration, especially, lies very heavy upon my mind. I dread the thought of being ashamed of Jesus Christ. I tremble at what may befall me, should God leave me a single day to myself. And yet, when I call to mind the many singular instances of his providential care towards me, I dare not entertain the least doubt of a continuation of his goodness, but, in spite of all opposition, am constrained to put my trust and confidence in Him for the time to come. O that his grace would enable me to testify to all among whom I may come, that I have not only taken up the profession of Christianity, but have indeed been with Jesus, and learned of Him a "pure and undefiled religion" that "keeps me unspotted from the world."

After several weeks of expectation Lieut. B. received his orders; and on the 8th of December, with a detachment of marines, he embarked on board the *Milford*, a frigate of 28 guns, commanded by capt. J. Burr.

Capt. Burr allowed him to return and remain on shore as long as the *Milford* lay at Chatham, and till she was about to sail from Sheerness. On the 18th he took an affectionate leave of his family, and went on board that evening. The commencement of the voyage was distinguished by a seasonable discovery and prevention of danger, calculated to make a serious impression on every thoughtful mind.

“ December 19. We sailed from Sheerness and came to an anchor at the Warp, the day being hazy and the wind rather too short to carry through the Narrows. Here the providence of God began to be evidently manifested in our favour. A sailor in the foretop perceived something the matter with the topmast, that it did not sit as it should, but could not well tell why. This brought on a more strict examination, and the topmast was found so thoroughly rotten, that its own weight had carried it several inches below the fid or iron bar on which it rested. The captain immediately consulted with his officers; and though our orders were very pressing

to proceed to Portsmouth, it was unanimously agreed to return to Sheerness; which we accordingly did, and got another topmast up in three days. What the consequence would have been, had we gone to sea with the other, God only knows. We are certain it could not have stood long; some devoted wretch might have suffered from its fall; or, perhaps, had it gone on a lee shore, it might have proved the loss, not only of the ship, but of every soul in her. O that men could but see the goodness of God, and be thankful. He foresees and prevents the evil that would prove their destruction; while they, unconcerned about the matter, forget or despise him and his mercies too."

Delayed by calms and contrary winds, they did not reach Spithead till the first of January. Portsmouth was a place which could not be visited by Lieut. B. without awakening some interesting recollections of former days, and thankfulness for the contrast of his present circumstances.

January 6, 1776. I went ashore early this morning; after breakfast, the weather

being fair, I seized the opportunity, sauntered about the town, and had a most agreeable walk upon the ramparts. O how my heart glowed with gratitude the instant I began to recollect that there was a time I travelled round these walls, when my situation in every respect was most wretched, compared to what it is at present: blessed be the name of the Lord, who brought about the happy change. Then, tired out with hunger and fatigue, I passed one tedious hour after another, not knowing where to satisfy a craving appetite or to lay my head at night, no money to purchase either, and without any solid prospect of a future maintenance in the world; and, what is worst of all, my eyes sealed to the true light of the gospel, and my mind as yet ignorant of the saving knowledge of Christ. Now, glory to his name! I am neither tired nor hungry; I know where to go for a good dinner and where to lay my head peaceably at night, with a sufficiency in my pocket to purchase whatever I want. My fortune in the world is not great, but sufficient. Blessed with

the woman I love and my dear little prattling babes, I desire no more. But, what is far preferable to all this, I humbly trust the Lord hath opened the eyes of my understanding, to see my ruined state by nature, and to know and embrace the truth as it is in Jesus. Transported with pleasing reflections on what God had thus graciously done for me, I could not forbear tuning a hymn of thanksgiving to his praise, while I heartily skipped along the ramparts; my outward gesture sufficiently demonstrating what joy and satisfaction reigned within. Surely, I thought, God must be my God, or he would not thus have blessed me."

While they were at Spithead they received orders from the Admiralty to proceed to Plymouth to take on board artificers for Halifax. Having now the prospect of a long voyage, Lieutenant B. thought it right to fix on some regular method of distributing and employing his time; and accordingly prescribed to himself the following rules for that purpose.

" January 12. Having perceived, within these few days past, a spirit of indolence

and inactivity gradually creeping upon me, and being very sensible from former experience, that, if not speedily checked, it may prove in the end very prejudicial both to soul and body ; I am therefore determined, by the blessing of God, in order to stop its further progress, to adopt the following plan of living while I remain on board the *Milford* ; which I purpose closely and perseveringly to adhere to, unless prevented by sickness, urgent business, or any other unforeseen hindrance which I cannot possibly avoid :—

“ In the months of November, December, January, and February, to rise at seven o'clock ; in October and March at six ; and the rest of the year at five.

“ The first thing to be done in the morning, the instant I wake, is, to lift up my heart in prayer to God, to thank him for his mercies during the night, and to implore his protection through the ensuing day : then to rise, wash, clean, and dress myself, as I purpose going the whole day : after which, to retire to my cabin, and spend some time in prayer, reading the

Scripture and chaunting a hymn: and if breakfast is not ready, take a walk upon deck till it is.

“ After breakfast, I will spend some time in reading or writing, according as the pain in my breast will permit me, if not otherwise employed in my duty as an officer; after which I will spend some time in walking upon deck till dinner.

“ Dinner over, I will again retire to my cabin, offer up my soul to God in prayer, and read a passage in the Spiritual Treasury, and then take a walk upon deck till dark; spending the evening in reading or writing, if I find the company of my messmates otherwise than useful or entertaining.

“ At nine or ten, but never later than eleven, to retire to my cabin, pray to God, and go to rest.

“ *N.B.* At twelve at noon, never to forget to retire, to pray for my wife, my children, my parents, and all my Christian brethren: if I have not an opportunity of doing this at noon, to do it as soon after as possible.—O Lord Jesus, thou knowest how imperfect I am, and how unable to act

any way suitable to the profession I have made ; in mercy therefore assist me to keep this resolution as far as it is consistent with thy will, and will enable me to live to thy glory."

On the 16th of January, when they were near the Edystone, the master was at the helm and undertook to carry the ship into Plymouth Sound that night. About ten or eleven o'clock, it was discovered that, instead of being in Plymouth Sound, they were "hampered in Bigbury-bay," a few miles to the eastward of Plymouth ; a bay which appears to offer the finest anchorage, but the bottom is full of sharp rocks, which presently cut the cables of any anchors that can be thrown out ; so that few vessels that have run into that bay, have ever been known to get out again. In the present case, the discovery was made at the critical juncture : if it had been a little later, or if the wind had blown strongly towards the shore, they must inevitably have been wrecked, and it is not likely that any would have escaped : but the mistake was happily discovered in time

to admit of their standing out to sea, and the next morning they reached their desired port. The several hair-breadth escapes they had experienced, between their departure from Sheerness and their arrival at Plymouth, were justly regarded by Lieutenant B. as so many instances of the divine goodness towards them.

“ January 17. The Lord hath been remarkably gracious to us. O that we could but be truly thankful. The care of the Almighty has been so evidently manifested in our favour, that even those on board the ship who have not the fear of God before their eyes, could not help observing it. I need only repeat the speech of one of my messmates to day at dinner. “ When I consider,” said he, “ how badly this ship was fitted out, the rawness and inexperience of our hands, the season of the year, the stormy weather we have had, and our last night’s affair in Bigbury-bay, I cannot account for our being here, unless it was *downright providence* that brought us.” Surely, and that same Providence must at-

tend us all our journey through, or we shall never prosper."

On the 20th they sailed from Plymouth, and on the 22d lost sight of England. During the first week Lieutenant B. suffered much from sea-sickness, and his situation was rendered still more distressing by a violent storm.

" January 29. The Lord has been pleased to lay his afflicting hand upon me, and made me to see his wonders in the great deep. During the whole of last night we were exposed to all the terrors of a storm, so dreadful that I believe I shall never forget it. Our ship, lying to under a balanced mizen, was entirely left to the mercy of the waves. I was so extremely sea-sick I durst not raise my head from the pillow, yet unable to keep it there through anxiety and fear and the unusual agitation of the ship; my cabin flowing with water, and my servant just recovered from a dangerous fever, sitting bare-legged from six in the evening till eight this morning, bailing it out to keep me from being

swamped in my bed ; now and then whispering, as the sea broke over the ship, ' Surely such another will knock her sides together ! ' Life was burdensome, yet I shuddered at the thought of present dissolution ; I had no appropriating faith. But glory to the Master of the storm : though hidden, he was not absent, or unconcerned about it. He gave me grace to cry mightily unto him in this time of trouble, and he heard me. He knows our infirmity and will not suffer us to be tempted above what we are able to bear. Blessed be his name ! He hath restored me to a great degree of bodily health ; at his command, the winds and waves have ceased raging so furiously : and I trust this affliction hath been so sanctified to my soul, that I am now made to cleave unto him more than ever. O that the remembrance of it might never wear off from my mind. February 1."

" February 11: To-day about noon the mizen yard fell down, and was within a few inches of killing the first lieutenant and a midshipman, but fortunately did no other damage than making a few dents in

the quarter deck. I cannot forbear mentioning a particular circumstance with regard to myself. It has been a constant custom with me ever since we sailed, to walk the quarter deck about noon; but to-day (having had little rest in the night) I lay down upon my bed where I was dozing in safety when the yard fell. It came down between the lieutenant and the binnacle, the side I generally walk on when we are upon deck together. Who can tell what the event would have been, had I been there. Surely the Lord kept me out of the way of harm."

The delays they had experienced from storms and contrary winds, excited an apprehension that their stock of water might not be sufficient for the remainder; and it was therefore determined to stop at Fayal, one of the Azores or Western islands, to take in a fresh supply. On the 21st they passed the island Pico, so denominated from its peak, a mountain of considerable height, by some reported to equal that of Teneriffe. With the view of it Lieutenant B. appears to have been highly gratified.

" February 21. This morning, when I went upon deck, one of the most grand and majestic objects that nature perhaps can produce, presented itself to my view. I was struck with wonder and amaze; hardly satisfied that my eyes were well open; the awful sight so much surprised me. It was the lofty *Pico*, rearing its enormous head far above the clouds, extending itself into the blue firmament, as if it would pierce the very battlements of heaven. I have been the greatest part of the day, which has been delightfully serene, contemplating the various aspects it puts on, from the different colours and changing forms of the passing clouds that almost continually hover round it. Sometimes they encircle its middle like a girdle, leaving the base clear, but seldom reach so high as to cover its top, which with an air of dignity proudly overlooks them as if it had defiance to them all. Can this mountain be removed? Shall it ever be shaken and fall? To look at it, one would imagine it impossible; but the day is coming when it shall flee away and totally disappear: but, happy

thought! the loving kindness of the Lord to his people shall never be removed."

Soon after, they reached Fayal; where Lieutenant B. went on shore and "saw every thing worth taking notice of. The town," he says, "is agreeably situated on a rising ground, facing the south, surrounded by very steep hills, with an extensive view of the sea on one hand, and the gigantic Pico right before it, across the roadstead, at a few miles distance. The streets are narrow, dirty, and badly paved; the houses low, irregular, and ill-built; and, what I saw of their insides, abominably dirty and badly furnished; except the room in which the governor received us the day we landed. The country is delightfully pleasant, very healthy, and with a little industry might be made extremely fertile; but its unthankful inhabitants, eaten up with pride, superstition, and idleness, know not how to enjoy it. I could hardly keep my temper when I looked into their gardens and fields, and saw them all overrun with weeds, hardly producing any thing but what nature of her own accord, with little or none of their

assistance, brought to maturity. Not a single espalier could I perceive upon any of their garden walls, though exposed to the best advantage, and the climate one of the finest in the world for producing peaches, nectarines, apricots, and all other kinds of wall-fruits: they contented themselves with having these things sent them in their season from a neighbouring island. The beans in the open fields, though hardly perceivable for weeds, were now in full bloom, and some of them well podded, yet we could not get a cabbage, or lettuce, or any kind of garden stuff, in the whole island. Surely such indolent, ungrateful beings do not deserve to inhabit such a beautiful country. Their oranges and lemons are extremely fine, the only fruit we had to feast upon, and we laid in a copious stock. They grew common in the fields; and happily for the Portuguese, require very little of their trouble or attendance.—In this small town, there are three or four convents of friars, and two of nuns; and such a number of ecclesiastics of different kinds, that they make up full a fourth, if not a third, of all the inhabitants in the

island. Whether it be the custom of Portugal, or the jealousy of the men, that keeps the ladies within doors, I cannot say; but you will seldom see a well-dressed woman in the streets, except upon some public occasion, or on a holiday, going to or coming from mass. Here they all dress in black, and mostly in one way. The churches in Fayal are quite the reverse of their dwelling-houses, extremely clean, elegantly and richly ornamented; particularly that lately occupied by the Jesuits, now in the possession of the crown. The grandeur of the adjoining convent, the number and spaciousness of its apartments, with the gardens, offices, and every thing else belonging to it, sufficiently demonstrate that they were no fools who built such a commodious place to live in. With all their wisdom and learning, however, they are now scattered over the earth, like vagabonds, hardly daring any where publicly to shew their heads. God has not suffered them to go unpunished, even in this life.

“ I have seen a procession of all the different orders of monks, priests, gentry, and

laity, in the town. It was headed by six penitents, bare-footed, veiled, and dressed in white, chained two and two by the leg; one couple, with pain dragging a long heavy chain all through the different streets of the town; the other two couple, with still more pain, fastened together with a strait massy bar of iron. This was imposed upon them by their confessors, by way of making atonement for their sins. It is probable they were poor people, and had it not in their power to do it in a manner more acceptable to the priests. After the penitents, followed an image of our Saviour, bound to the pillar and covered with wounds, as large as life, and carried upon monks' shoulders. After this, came the different orders of friars, carrying large images of their respective saints, ornamented with artificial flowers; images of the crucifixion; the patronesses of the nuns, all in different attitudes, and as large as life. Then followed the *host*, under a canopy, carried by a priest of the first rank, in a golden cap; with a number of other priests, singing, with music-books in

their hands ; and others, tossing incense in the air ; with all the gentry, male and female, walking behind them, and the rabble bringing up the rear.—I could not forbear offering up a hearty prayer, that the Lord would open the eyes of these deluded mortals, to see the truth as it is revealed in the Scriptures. O my soul ! what reason hast thou to be thankful, if he has shewn thee how to worship him in spirit ! ‘ Be not high minded, but fear.’ ”

On the 26th of February, they sailed from Fayal. Dreading the Equinoctial gales which were to be expected in the ensuing month, the captain endeavoured to get into the trade winds ; but the wind being very unfavourable to this design, obliged him to give it up, and stand more to the northward. Hitherto he appears to have profited little or nothing, from the preservation of himself and his companions amidst the various dangers which had threatened them. That he would, at some stated seasons, assemble the crew under his command, for the purpose of offering up united praises, thanksgivings, and sup-

plications, from him from whom all good descends, and who alone can deliver from every peril ; it is the least we should have expected, from one who is forcibly reminded of an over-ruling Providence, by the instances of his merciful interposition which occurred even before the voyage could be said to be begun. But with a thoughtlessness, alas ! too common, this duty had been altogether neglected for many weeks. Whether any particular circumstance occasioned its commencement Lieut. B. has not said : he records the fact with his usual piety of observation.

March 11. Yesterday, for the first time since the ship has been commissioned, we had divine service read in the great cabin, when the ship's company attended with a great deal of seeming devotion, several of them furnished with prayer-books, which probably had not been much perused before. O how grievous it is that so many precious souls should go without a faithful pastor to direct them in the way to life ! Lord, bring about the happy time, when the British army and navy shall be amply

supplied with such as faithfully preach thy gospel; and, whenever it is faithfully preached, do thou give it success."

Nothing that requires our recital occurred during the remainder of their voyage across the Atlantic. On the 26th of March, after a passage of four weeks from Fayal, and above nine weeks from England, they reached the port of Boston. Before their arrival, the British troops had been constrained to evacuate the town and retire on board the fleet; which retained possession of Nantasket-bay. Their safe arrival, and the state in which they found public affairs at Boston, were too important for a Christian and a lover of his country to pass without particular notice.

March 26. Glory be to God who hath brought us to our destined port in safety. Surely the Lord himself was our pilot. O that he would deign to be our guide and protector, while he is pleased to continue our stay in this hostile country. God only knows what will be the issue of this unnatural war. Hitherto he has defeated all our attempts, baffled our counsels, and given

repeated, unusual, and unexpected, success to our enemies. We have not a foot of ground here that we can call our own, but a few small islands of no use, except one on which we get a little fresh water. They become stronger and stronger every day, and we weaker and weaker. What military stores they wanted, we have supplied them with, not being able to hinder their taking them from us: provisions and other things, with difficulty brought from England in transports, have been seized before our eyes, for the use of their army instead of ours: and now, after much bloodshed, fatigue, and hardship, we are obliged to fly, to avoid starving, or surrendering ourselves prisoners of war. March 27."

This month terminated with two more escapes from shipwreck, which impressed the mind of Lieut. B. with a sense of his increasing obligation to the divine goodness, and compelled even the lips of the profane to acknowledge the hand of God in their preservation. The Milford was ordered on a cruise, to clear the coast from the enemy's armed vessels. On the 30th Lieut. B. says,

“In turning out of the road, the ship missed stays, just as we were close in with the rocks on the Light-house island; and was within a few yards of being on shore: had she missed stays a second time, she must inevitably have been lost. We were all thoroughly frightened at the danger, but not half thankful enough for the deliverance.”—“31st. This afternoon, being able to see but a little way a-head, we were within a trifle of foundering on a rock near Marble-Head. After this second escape, the captain said, in the cabin, before several of his officers, ‘Gentlemen, you have heard me often say, and I repeat it again, since we sailed from England, we have been so frequently upon the brink of destruction, that nothing but the goodness of God could have saved us from it.’ O how lamentable it is, to be brought to acknowledge this truth with the lips, and yet daily and hourly, by cursing, swearing, and all manner of blasphemy, to be ungratefully sinning against that God who is so very kind. Glory to his name for his long forbearing mercy!”

‘It would be tedious to the reader to go

through the details which Lieut. B.'s journal contains of this and the subsequent cruises of the Milford during her continuance on the American station ; but as these cruises occupied nearly two years of his life, we must not pass them without noticing a few of the most interesting particulars.

They sailed six times from Nantasket-bay ; and, after the evacuation of that harbour, eight times from Halifax, in Nova Scotia. The objects of these cruises were, the protection of British vessels, and the annoyance and capture of those of the enemy. They seldom returned to either of these ports without having done some execution ; though they had not the satisfaction of achieving much towards promoting the object of the war, and the advantages accruing to themselves, as captors, were very inconsiderable. The acquisition of many of these prizes could neither benefit the general cause of Britain, nor could their loss materially injure that of America, though it inflicted distress and ruin on individual proprietors. Lieut. B.'s reflections

222 *Specimen of generous Conduct*

after two such captures, shew that the spirit of the soldier had not blunted the sensibility of the man.

“ These prizes are of little or no value to us, because we can get nobody to purchase them : but the poor unhappy people that lose them, lose their all. It would rend a heart of stone, to see the sorrow that is painted in their countenances when they are brought on board. Some of them retire into corners and weep like children. If you ask what is the matter, a flood of tears is the answer. Sometimes you will hear them sob out—My wife, my children ! what will become of them ? I have been more than once obliged to avoid the affecting sight, unable to restrain my own tears, or prevent theirs. We do all we can to make their situation easy to them ; but we dare not restore them their liberty or property.”

Amidst the devastations of these petty hostilities, Lieut. B. found it soothing to his heart to record two cases, in which the amiable charities of our nature prevailed over the rules of war, and the rights of capture were relinquished. On a sloop

being taken, "bound to Nantucket, with three quakers on board," he says, "we unanimously consented to give them up their vessel, on condition that they would give half their cargo" to three other quakers, the proprietors of a sloop that had been taken a little before. The other case was of a sloop which had sailed from Nantucket with "two quakers on board: whose desperate situation in the present dispute," Lieut. B. says, "we have hitherto pitied, and on that account returned the poor creatures their sloop, though contrary to the act of parliament, and only took out of her a few bushels of corn."

In these various cruises, they took more than thirty prizes, besides recaptures. Most of their prizes, however, were of little value: several of them they scuttled and sunk immediately; and several others which they sent off to Halifax, were either lost or retaken before they could reach that port. The claim of salvage on some of the recaptures was disputed, and if ultimately recovered, was much diminished by the expenses of litigation. The prize-money gained by Lieutenant B. in this long

224 *Appearance of a Ship's Deck*

voyage, therefore, must have been inconsiderable ; we find no statement of the whole amount ; he only mentions the receipt of two sums ; fourteen pounds for an American privateer, and about twenty-two pounds for several prizes taken in their first cruise from Halifax.

Though most of the vessels were taken without any fighting, yet some of them made sufficient resistance to impress the mind of Lieut. B. with a deep sense of the goodness of God in preserving him from all injury. This impression, on one occasion in particular, received additional force from the scene which he beheld on boarding the conquered ship, and which he thus describes : " The mangled bodies of my fellow-creatures lying pale and breathless on the deck ; some dying, and others begging me to put them out of their misery ; while a hungry dog was feeding on the blood that was streaming all about the ship ; exhibited a spectacle that would have extorted tears of compassion from the bitterest enemy, and the sigh of pity from the hardest heart. The captain and first lieutenant wounded, the latter dangerously ; the first pilot and

ten more men killed ; twelve men wounded, some of them mortally ; but, what is astonishing, and ought to stamp lasting gratitude on the heart of every man on board the Milford, we had but one man slightly wounded in the arm ; some had their clothes shot through, some the skin grazed, and others the hair shot off their heads ; but every shot was directed by the hand of God to do us no other harm. Examining the different shot that took place in the Milford, every one is ready to exclaim, ‘ What a wonder nobody was killed.’ O that we could but be truly thankful to him to whom alone we are indebted for this favour.”

Lieutenant B. contemplated approaching danger with the magnanimity of a soldier and the resignation of a Christian. In the expectation of an engagement, which he thought likely to be a very bloody one, he writes : “ The Lord only knows to which side the victory will incline. *That* I desire to submit to his blessed will, and only pray that, living or dying, I may be eternally his. If he guards my head in the day of battle, may

my future life be wholly devoted to his glory: or if he should see it more for his glory and my everlasting welfare to take me suddenly out of this life, may I, through a Redeemer's merits, be prepared to go, and instantly mingle with that happy multitude who surround the throne, and unceasingly sing the praises of the Lamb."

Beside the perils of battle, Lieut. B. had also some other remarkable escapes from dangers which seemed to threaten sudden death. In Halifax harbour, when the men-of-war were firing, on the queen's birth-day, an accidental shot from a neighbouring ship went close over the quarter-deck, where the first lieutenant of the Milford and Lieut. B. were walking together, and was within a very little of taking off both their heads. A few months after, a heavy block fell from the main-top, and gave him a very severe blow on the arm: had the blow been on his head, it would certainly have terminated his life. He mentions both these circumstances in terms dictated by the gratitude of his heart for such repeated and signal interpositions of divine mercy.

On the want of ability which characterized many of the operations of the British commanders in America, Lieut. B. agrees with all who have written on the subject. But in his remarks on the grand movements of the war, or on the proceedings of particular officers, though he sometimes criticises the conduct of men, he never loses sight of a divine providence directing and controlling all.

On the evacuation of Nantucket, his patriotic regret is mingled with pious resignation. "What shall we do now? The last place of shelter we had upon the coast is ours no more. Poor old England loses ground daily. It is very discouraging to one who loves his country, to see matters carried on as they are. But what shall we say? The fate of all nations is in the hand of the Almighty. He casts down one and raises up another. May my heart be brought to say, His sovereign will be done!"

On the arrival of Lord Howe to take the chief command, Lieut. B. makes the following observations: "Great things are expected from him, but unless God be

with him we shall see him guided by the same spirit of error and inconsistency which seems to have planned and executed all the operations of his predecessors in command here, since the unhappy dispute began. There is really something remarkable in this. There is hardly an officer with any command on the station, however brave and sagacious before, that has acted in this affair with any degree of resolution, or even with common sense. A general murmur against them is heard wherever you go. I sometimes think that God has determined to establish the Americans in their new government; and at other times, that they are only favoured for a while, that the vengeance of the Almighty may fall the more heavily upon them. However, I can only judge in the dark. Whatever be the Lord's will, it will surely come to pass."

In the conduct of Captain Burr, there appears to have been little that was entitled to commendation, but much that was deserving of censure. Whatever other qualities he may have possessed, he dis-

covered no pre-eminence of courage. "This morning," says Lieutenant B. "was ushered in with frowns and looks of contempt from every officer in the ship for the dastardly behaviour by which we lost one prize and were very near losing a second.—The first lieutenant plainly told him he might as well be in Halifax harbour as where he was.—'Tis my daily task, and a very difficult one, to keep my murmuring spirit within any tolerable bounds.—To see my country, as it were, left to the mercy of such men, I can hardly contain from freely speaking out the sentiments of my mind. What an eye-sore might this fine sailing ship be to the rebels, were she commanded by a spirited active man ; and what advantage, in such a case, might accrue to us all, as well as to the cause in which we are engaged ! On the contrary, as it is, what little good we do, is what we cannot possibly avoid doing.—Thus I reason : but do I reason justly ? That I doubt. Had the Lord seen it best to put a brave sensible man in the Milford instead of the one he did, it certainly would have been done.

Why, then, should I be repining at the all-wise dispensations of Providence?"

Whatever the judgment disapproves, it is natural to regard with feelings of displeasure; which are too often indulged to a degree that admits of no justification or apology. Though among the occurrences of this voyage Lieutenant B. found many circumstances which could not fail of exciting such feelings; yet he appears to have been preserved from any excess of irritation or fretfulness, by a habit of contemplating every event as included in the general scheme of divine administration; and, whether originating in the wisdom or folly, in the integrity or wickedness, of human agents, as divinely designed or over-ruled for ultimate good. The preceding passages can have left no doubt of the correctness of this observation, which we shall content ourselves with confirming by one extract more. It would be easy to increase their number, but this would carry us too far into the details of the voyage.

"Being now all ready for sea at a moment's warning, nothing but a constant

murmur is to be heard, both ashore and on board, at our being detained in harbour, when we might, at this fine season of the year, be of so much service elsewhere : but our murmuring will avail but little ; we must wait perhaps a fortnight or three weeks longer : and who can tell but, before another month is elapsed, some striking providence may clearly demonstrate, that it was much better for us to remain here than to go to sea, however we may think otherwise at present ? The eye of the Almighty is surely over us, as well to prevent us falling into danger, as to deliver us when actually struggling with the greatest perils."

Within a month after this was written, they found, by intelligence received at sea, that, if they had sailed from Halifax at the time they wished, they would, in all probability, have fallen in with an American fleet, of seven frigates, and several smaller vessels, which sailed about that time from Boston, so great a disproportion of numerical strength would have left no room for exertions of courage or skill ; resistance would have been rashness ; and nothing

222 *Tedious Passage of the Milford*

could have awaited them but an immediate surrender and an inglorious captivity. Lieutenant B. mentions this escape, with the following recollections : " About three weeks ago we were murmuring against the commodore, at Halifax, for detaining us so long in a harbour. It certainly was wrong. But I said then, if we would but wait patiently, we might see the hand of Providence stretched out on our behalf even in this respect."

On another occasion, when contrary winds delayed them on their passage to a port where a force was collecting to attack the enemy by land, Lieutenant B. remarks in the same pious strain : " All hands murmuring, to see the present expedition so much retarded by means which we cannot possibly prevent. Heaven frequently, by such perplexing providences as these, endeavours to convince sinful mortals where they ought to apply for every necessary assistance in carrying on their undertakings. But, alas ! how few among them attend to these friendly admonitions !" Some days after he says, " No appearance

of a fair wind yet. Our stock of patience quite worn out. The Lord has surely some hidden purpose concerning us, that we are thus so long detained from proceeding on our intended expedition. A very little time, perhaps, will manifest his gracious designs in our favour, though we deserve nothing but wrath at his hands. O that we could be brought to give up ourselves and our concerns wholly to his management! contrary winds would not then disturb as they have for some days past."

The event proved that the tedious passage of the Milford to the place of rendezvous was the means of preventing an expedition in which Lieutenant B. and his party of marines were to have been particularly engaged: an expedition, which must have caused a wanton waste of military strength, in which British valour would probably have achieved heroic exploits, but in which no real service to the cause could possibly have been performed. "Surely," says Lieut. B. "the hand of Providence is here, marked in the most legible characters. O my soul! never dare to murmur at

delays for the future, or presume to dictate to the Almighty."

During his stay at this place of rendezvous, Lieutenant B. was gratified with opportunities of seeing many of the North American Indians. Some of the ungrateful sons of Britain have betrayed so grovelling a taste, as to prefer the barbarism of savage life and the gloom of superstition, to the refinements and comforts of civilization and the broad day-light of Christianity. Lieutenant B. viewed these Indians with very different sentiments :

" From the frequent visits of the Indian chiefs, to the camp ashore and on board the men-of-war in the harbour, I have had the pleasure of seeing something of the manners, customs, and way of living, of that savage race. But, O my God ! what reason have I to bless thee for giving me a being in a Christian country ! These poor wretches are enveloped in ignorance and thick darkness, out of which they neither expect nor wish to be extricated. Some years ago, when the French possessed this country, they took great pains to in-

struct the Indians in the Roman-catholic religion ; to which they still seem to adhere, but how far they have been bettered by it, is hard to say. However, their attachment to it at this day, plainly shews what great success might be hoped for, if the gospel were faithfully preached among them. But, alas ! the Protestant inhabitants, in general, of this province, less deserve the name of Christians than the Indians themselves. Faithful, laborious ministers are wanted by thousands in the northern parts of America. In some places there are none of any kind for a thousand miles round, or where there are, they lead the people astray. O happy, thrice happy old England, did you but know it !”

On returning to Halifax the last time but one, Lieutenant B. makes the following remarks on the healthy state of the crew : “ We, the individuals in this ship, have every reason to bless God for his peculiar regard to us. Go where we will, fresh marks of his goodness are daily displayed in our favour ; some so singular and conspicuous, that the most profane amongus

cannot forbear taking notice of them. Here the ships are all sickly; a pestilential disorder reigns among them, that carries off great numbers: but the Milford's are all in perfect health, though it is natural to suppose we should be the most sickly, from our having so many troops and prisoners on board: but here the favour of Heaven becomes obvious beyond all doubt. Other ships bury their dead: we have had none to bury. Their sick lists are crowded; some containing a hundred, unfit for duty, and dying: we have but four men who ail any thing, and they walk the deck; though we have now in this small frigate three hundred and fifty souls. O that we had but grace to be thankful!"

In the course of the last cruise, which lasted about seven weeks, they met with several very remarkable deliverances from the jaws of death. At such seasons of trouble, in a peculiar manner, Lieut. B. felt it to be both his duty and his privilege to call upon God; and he has recorded many instances of preservation, which he considered as answers to his prayers. "O

what a treasure," says he, "is a throne of grace; and how blest the man who has learnt to approach it! Not all the riches of the Indies can be compared with this. Here I can get freely, for Christ's sake, what gold cannot purchase,—the protection of the Almighty."

The best of men have shewn the most rigid severity in the judgments which they have passed upon their own conduct. Comparing themselves with the standard of Christian perfection, and the claims of infinite goodness, they have often confessed and lamented, great defects and small attainments, even in those parts of their characters in which they have excelled the generality of their fellow-Christians. Few men have been more submissive to divine allotments, or more grateful for divine interpositions, than Lieut. B.; yet, on this very cruise, he seems to include himself with his companions in the following confession: "Though we are always ready to murmur against a God of providence, when his ways seem to thwart our selfish inclinations, we are not so apt to acknowledge his

goodness, when things are brought about to our utmost wishes in an unexpected manner."

On returning once more to Halifax, he says: "This last cruise will prove one of the least advantageous of any we have had on the coast; but I hope I shall ever remember it as one of the most fortunate: it exhibits so many instances of a divine providence displayed in our behalf.—In this frail, imperfect, sinful, state, we may now and then get a glimpse of some of the outlines of that amazing plan by which the God of providence directs and rules over all his creatures. But, to trace all the mysterious, intricate, windings and turnings by which events are brought to pass, is reserved for those only, who, through the blessed Jesus, shall be found worthy to reign with him in another world. Yet even here, the displays of his goodness are so manifest and numerous, that, to the attentive observer, they cannot but afford a continual feast of solid pleasure. What we once thought our greatest misfortune, we now see proves to be our greatest mercy.—

In judging of events, we are all too apt to 'call good evil and evil good : ' and this should teach us to leave the issue of every event to the Ruler of the universe, without the least repining ; because he certainly cannot err, as we do daily, but must act for his own glory and our good ! ”

In the course of the next week, they were in the greatest danger of being shipwrecked in Halifax-harbour, by a violent storm, of which Lieutenant B. gives the following account :

“ Dec. 14, 1777. Bless the Lord, O my soul ; and all that is within me praise his holy name, for the speedy and unexpected deliverance he wrought this day, when death, in all its horrors, seemed ready to swallow me up.—When we moored the ship yesterday afternoon, having every thing snug ; no foremast, no masts or yards aloft, we imagined ourselves perfectly secure. But how insufficient are all human precautions, when they oppose the ministers of the Almighty’s vengeance ! We are too apt to dread the approach of danger when it is furthest off, and to think it at a

distance when it is very near. We went to bed in the greatest security ; but between three and four this morning, there came on such a violent hurricane, that, before we could well get our clothes on, the ship snapped both her cables in two, like a rotten thread, and drove with amazing velocity, we knew not whither, so that every body was looking out for instant destruction. We struck two men-of-war in our way, carried away the larboard-quarter gallery quite smooth as if it had been cut with a knife, lifted one ship's anchor from the bows to the quarter-deck, shaved off the head of another, and a few minutes after ran ashore on a heavy surf. We began firing guns of distress, and the mizen-mast was ordered to be cut away ; but before it received a single stroke of an axe, the violence of the wind snapped it off a foot above the deck ; and just as we were expecting every moment that the ship would bilge or go to pieces, it pleased the Almighty to abate the wind ; the sea instantly went down ; and shores being fixed to keep the ship upright, we lay

quiet till day-break. Then we found we had been driven a mile from our moorings, and had been providentially directed to a spot of sand, close to a ledge of rocks, where, had we touched, the consequence must have been fatal."

The damage sustained by the *Milford* in, this storm, required several weeks to repair. Before those repairs were finished, Lieutenant B. had reason to expect that, immediately on their completion, the ship would be sent home; but he was altogether uncertain whether it would be his lot to return to England in her, or to remain in America.

"Dec. 27. The *Milford* is ordered home, and we are now fitting her out with the greatest expedition for the purpose: but whether it will please God to send me home in her, is yet very doubtful: as the marines of the ships that went home last year, were taken out just before they sailed. At any rate, if the commodore does not change his mind, this sudden measure must produce a great change in my situation. Nothing that I can possibly conceive

in this life, could give me so much pleasure and satisfaction, as being once more comfortably fixed with my wife and children. But if it be the Lord's will to determine it otherwise, my heart deceives me very much, if, after a few struggles, it does not cheerfully acquiesce in the decree of Providence. Let me go or stay, my whole heart and soul shall cry, The will of the Lord be done."

The same pious spirit dictated the reflections which closed the year.

"Dec. 31. This day finishes a year in which the Almighty has given such numerous displays of his goodness, in the various dispensations of his providence, as call aloud for my most sincere and fervent devotion, gratitude, and praise. In the midst of a gain-saying world, who pride themselves in ridiculing the ways of God to man, let my soul daily meditate, with inward pleasure, on that amazing and infinite wisdom by which the Creator directs and governs the inconceivably numerous concerns of his creatures, for his glory and their good. The wicked, blinded by sin,

cannot discern the smallest link of this chain. It is the peculiar privilege of the humble Christian alone, not only to perceive and mark the dealings of God with men, but likewise, in what more particularly regards himself, to rely on his wisdom and goodness with solid confidence and pious unconcern.—O my soul, solemnly inquire, is this thy case? to give up the whole management of all thy concerns into his hands? Then thou mayest safely pronounce thyself a happy man: for the oracles of truth declare that “blessed are all they that put their trust in him.” Afflictions may come; distresses of various kinds follow one after another: but be not dismayed; patiently wait the issue; and they shall prove powerful instruments in the hands of a Redeemer to promote thy real happiness.—Yet a little while, and the whole mystery shall be unravelled, blaspheming men confounded, the ways of God justified, and his humble followers eternally rewarded.”

In the same devotional state of mind, Lieut. B. entered upon the next year.

“Jan. 1, 1778. As enabled by the grace of God, I have this day solemnly devoted myself to the service of that Redeemer who gave himself for me; desiring and fully resolving to watch against all those easily besetting sins, which have so often robbed me of that sweet peace and fellowship which the sincere followers of the Lamb enjoy with their Master, even in this imperfect state.—O my soul, consider how abundantly gracious the Lord has been to thee during the past year; and let not the low enjoyments of this life have the pre-eminence in thy affection; but seek, cherish, and improve, all those means by which thy love to God and his ways may daily increase till thou art prepared for the enjoyment of him in Heaven. Amen. Lord, help me.”

While he continued in suspense respecting his own destination he says: “Jan. 14. I have been enabled to set apart a day for prayer and supplication at the throne of grace for the following things:—that I may be allowed to go home in the ship:—that we may have a safe and prosperous

passage :—that I may find my wife and children in health, and growing in grace :—that I may find the children of God with whom I am connected, increased in number, loving Christ and one another, and blessed with every grace of the Holy Spirit :—and that when I join them I may be more zealous for God, more holy, more humble, and more circumspect than ever. These petitions and many more, I humbly trust, for Christ's sake, have this day been heard."

The first petition was soon granted ; and on the twenty-seventh of January Lieut. B. had the pleasure of sailing from Halifax. When they were more than half way across the Atlantic, they were assailed by a storm, which, for two days, seemed to menace them with instant death ; the deliverance from which he numbers amongst his most signal mercies. "Never let my soul forget how my heart failed me, my limbs shook with fear, and every moment threatened instant destruction ; that when I cried to the God of Heaven, though he delayed for a time, yet at last he graciously heard.

May my children after me, attentively mark this in the day of their trouble, and say : Our father cried to God in the midst of his distress, and was heard : we will likewise approach the mercy-seat and there make all our wants known ; for God is full of compassion, and will surely bless the seeking soul."

After a passage of twenty days from Halifax, the Milford was safely anchored at Spithead. It soon became matter of universal astonishment that she had escaped foundering ; for when the bottom was examined, the main keel was found to be broken in two.

On the twenty-eighth of February, Lieut. B. says : " This afternoon, by the blessing of God, I arrived safe at home, to the great joy of my family, all of whom I found in tolerable health. I would now pour out my soul in gratitude to that indulgent Father, who for above these two years past, hath so amazingly preserved me. When I look back upon the path I have travelled, there is a redundancy of love and mercy attending every step. O Lord ! I adore and

bless thee; and from the bottom of my soul desire to be wholly thine."

The happiness which Lieutenant B. enjoyed in the bosom of his family and the society of his friends, was not to continue long uninterrupted. At the end of ten weeks, he was ordered on the recruiting service. In this service he spent above six months, principally at Bristol; returning to head-quarters with recruits, and so having the opportunity of seeing his family two or three times during that period.

From this part of the journal, we cannot forbear transcribing an incidental attestation to the practical efficacy of a doctrine, which its rejectors have stigmatised as "relaxing the obligations of virtue;" we mean the doctrine of atonement for sin by the death of Christ.

"Yesterday morning I had some glances of the preciousness of Jesus and his great salvation, and in the evening Mr. ——— preached an excellent sermon, which filled me with holy ardour to know and enjoy more and more of that glorious subject. O how the truths of the gospel, when preached

in their purity, lead the soul to pant after holiness ! I will leave this testimony behind me ; that I never wished nor wrestled half so much to be holy, as when I saw my sins wholly done away in Christ."

On being called in from recruiting, he says : " I am not a little pleased this disagreeable service is over for the present ; though it is not at all improbable that I may very soon be engaged in it again. In that case I shall not be so much at a loss how to act, as I have been lately : but, upon the whole, I have reason to be thankful, I have lost nothing by it ; and, I trust, during my stay at Bristol, I have gained no small share of comfortable Christian experience."

The last month of this year Lieut. B. remained at Chatham. He entered on the year 1779 with the prospect of being soon ordered on more active service, and with sentiments suitable to such an expectation.

" Jan. 1, 1779. I can truly say with the royal psalmist, The Lord crowneth the year with his goodness ; or I had never lived to see the beginning of this day.

What trials, dangers, and temptations, await me this year, the great Ruler of all only knows. Were I to judge according to outward appearances, I might tremble at the prospect of what I am likely to go through. But the Lord reigneth, and hath the management of all my concerns in his own hands ; so that I have only to wait, in the means of faith and prayer, to receive the blessing. At present I bless his name that, contrary to all I could have expected, but in answer to fervent prayer, I enjoy the happiness of being with my family : but I am every day looking out for a remove somewhere else. In the present critical and alarming state of the nation, I would not be an idle spectator ; and though I have all the horrors of war before me, yet I am confident, the same God who preserved me during the last two or three years in America, can preserve me any where else, and in him alone I put my trust. I hope I can say, I this evening tasted a little of his love, as a happy earnest that he will never leave me nor forsake me."

Some time in this month Mr. B. was appointed Captain-Lieutenant; and, soon after, he was again ordered on sea-duty.

"Feb. 2. This forenoon I received an order to repair immediately to Portsmouth on board the *Eagle*. This dispensation of Providence did not affect me much at first, being fully convinced I could not be much longer ashore; and I thought it rather favourable to be sent no further than Portsmouth; but towards evening, having received certain accounts that the ship was going immediately to India, I could hardly bear the melancholy idea of so long a separation from all that is dear to me in the world. But looking up to that compassionate God who protected me in America, I comforted myself with the hope that, unworthy as I am, he would bless me in the East Indies, and in his own good time bring me back again. Now I experimentally know the great and inestimable advantage of having been taught to confide in God. May his grace be sufficient for me."

After a few days spent in preparation

for the voyage, Captain B. took leave of his family with feelings more easily conceived than described. "Dreadful morning this!" says he, "I cannot describe it. Those who have such an affectionate wife and such engaging pledges of the purest love, may guess what I suffered when obliged to leave them." He lost no time in proceeding to Portsmouth; and in less than a fortnight from the date of the order, he entered upon duty on board the *Eagle*.

While the vessel lay at Spithead, there was some probability of Captain B. being relieved by another officer; and he was encouraged to write both to the General and to the Admiralty with the hope of accomplishing this object. But, though his application was granted by the General, he failed of obtaining his wish; for the captain who was ordered to replace him, took care not to arrive at Portsmouth in time.

Captain B. viewed this disappointment as the direction of him who governs all mortal things, and manages even the minutest affairs with a special regard to the

good of those who serve him and trust in his mercy. "Now," says he, the day before they sailed, "I have given up every hope of being relieved from this India voyage; and I trust the Lord will ere long make me to see it was good for me I had not my own will."

Here we have felt an inclination to introduce, as a specimen of Captain B.'s journals, the whole of his journal of this voyage; but, lest its length and minuteness of detail should be tedious to the reader, we shall content ourselves with giving a copious abstract, by transcribing a series of passages, which will include all the principal circumstances attending him, and will also exhibit a faithful picture of the state of his mind during this and the following year.

The fidelity to which we have pledged ourselves, and which a sense of duty imperiously demands, obliges us to bring forward some extracts which perhaps may not be received with universal approbation. Some readers may entertain an opinion that we ought to have suppressed all Cap-

tain B.'s confessions, complaints, and lamentations, respecting his own infirmities and sins, the evils of his heart, his little improvement under divine discipline, the weakness of his faith in the Redeemer, and the languor of his zeal in the cause of God.

We would request such persons to consider,—that our business is, to represent the actions and feelings of real life, not the visionary creations of romance ;—that absolute perfection has never existed in any human character ;—that the brief accounts of holy men, contained in the Scriptures, comprise both excellencies and defects ;—that the the most pious in all ages have made similar confessions and complaints of that internal opposition of natural depravity against the principle of grace, which the language of inspiration designates as “the flesh lusting against the spirit ;”—and that one in particular, whose attainments in piety there is no reason to believe have ever been surpassed by any of the servants of God or disciples of Christ,—while he was enabled to say, “I

delight in the law of God after the inward man," was at the same time constrained to add, "but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin."

It must likewise be remembered, that these confessions and complaints relate not to a practical course of open transgression, but chiefly to those obliquities of heart, and that want of complete conformity to the divine law which are unobserved and unsuspected by the world at large, and of which the true Christian himself is alone conscious.

Non with these statements authorize a conclusion that religion is destructive of happiness. The present world, even to good men, affords no scenes of unmixed enjoyment: *they* are reserved for a state purified from all sin. But though the subject of this internal warfare finds it a source of pain and sadness, it is a pain attendant with pleasure; it is "a sadness by which the heart is made better." The most afflicted of Christians would disdain to

exchange

Those heart-ennobling sorrows, for the lot
Of him who sits amid the gaudy herd
Of mute barbarians bending to his nod,
And bears aloft his gold-invested front,
And says within himself,—I am a king,
And wherefore should the clam'rous voice of woe
Intrude upon mine ear ?

Though he mourns that "the flesh lusteth against the spirit," he rejoices that "the spirit lusteth against the flesh." While it is admitted that his "heart knoweth its own bitterness," it may also be affirmed that "a stranger intermeddleth not with his joy."

A keen and growing sensibility to every appearance of evil, a conviction of his weakness and inability to withstand the temptations which assail him, the humility of mind produced by this consciousness of insufficiency, the circumspection promoted by an abiding sense of moral danger, the constant application he is impelled to make to the Father of spirits for the grace that he needs, an application which he never makes in vain ; all contributes to the formation and progress of the Christian cha-

racter, which, with all the imperfections adhering to it in the present life, entitles its possessor to be denominated righteous, and justifies the assertion of Solomon, that "the righteous is more excellent than his neighbour."

Among the readers of these volumes there may probably be some, by whom our remarks, as well as many passages of Captain B.'s journals, will be derided as the reveries of *enthusiasm*. But if the term *enthusiasm* be used to denote any thing worse than an ardent devotion of soul towards an object or pursuit worthy of the energies it excites;—if it signifies an attention to any object beyond what its importance demands, and a culpable neglect of that which deserves supreme attention;—we will venture to inquire, which is the *enthusiast*?—the Christian, who seeks the favour of God and the salvation of Christ as the chief good, and treats the interests of time as inferior to those of eternity?—or the man who, regardless alike of the calculations of reason and the warning of revelation, wastes all his energies on a life that

will soon expire, and makes no preparation for a state which will never end? Leaving the charge of enthusiasm to recoil upon its authors, we proceed with the journal.

“ March 7, 1779. This morning the whole East-India fleet, under the command of Sir Edward Hughes, got under sail with a fair wind.—Now, my soul, look back, and see how the Lord has defeated all my efforts, and every hope of being delivered from this long voyage, and say without murmuring, His sovereign will be done. Grant that with all humility and patience I may ever submit to what thou ordainest; and while through thy grace I shall be enabled to trace thy footsteps in the various dispensations of thy providence, may I every day have fresh cause to cry out, Good is the Lord, just and righteous are all his ways.”

“ March 12. These four days I have suffered not a little from sea-sickness. O that it might be useful to me, as the happy means of leading me nearer to God, and reminding me that ere long I must put off this mortal frame, and launch into eternity.

Blessed Jesus ! thou didst die for sinners : my hope is fixed alone on thee. O prepare me for the destined hour, come when it will, at sea or on shore, in India or in England ; that when I go hence I may rejoice in the sure and certain hope of immortality.

23. To-day I had just time to seize a favourable opportunity of writing to one far dearer to me than life itself. May the blessing of Heaven ever remain with her and the dear pledges of our mutual love. The thought of a long separation from them still lies heavy on my mind, though I bless God I am more reconciled to it than I was at first : I am every day more and more convinced it is the Lord's will it should be so ; and my whole dependence is on him.

24. Since I have been in this ship, many concurring circumstances, several trials, and the prospect of a long voyage, have forced me as it were to let go my eager grasp of every worldly enjoyment : and if I am not deceived, I have been hereby led to look more steadfastly to

Heaven, and to pray earnestly that my heart may be set on things above, which will never cloy, and of which I can never be deprived; if, through Christ, I can once lay a solid claim to them. To-day I began to exhort the party of marines under my direction in this ship, by speaking to one at a time in my cabin: a duty that has lain much upon my mind, but which I am sure I shall never be able rightly to perform without assistance from above: for so timid is my natural disposition, that I blush and tremble when called to speak before a fellow-mortal of that Jesus who suffered so much for me. Gracious God! deliver me from this cowardice.

26. I endeavoured to set apart this day for a serious examination into the state of my soul as a Christian. But I know not how it comes to pass, I cannot command my attention to this important subject for ten minutes together; the task seems irksome, and a kind of gloom has overspread me as it were during the whole day. It did not use to be so. Time was, when I knew what it was to enjoy much of the

presence of God in these holy exercises. But now, alas ! I am too much a stranger to such heavenly joys, and, I fear, too contented under the loss of them. Lord Jesus ! make me more earnest in the pursuit of that glorious crown which thou hast purchased at so dear a rate for all thy followers. Preserved by thy grace in thy fear and love to this moment, I believe that I am thine. Blessed Saviour ! bring me nearer to thyself by the operation of thy Spirit, that I may not be left to doubt of my interest in thee.

April 5. Arrived safe in Funchal-road, in the island of Madeira. To all appearance, the equinoctial gales set in two or three hours after. What a pity it is that hardly a soul takes any notice of God's providential care !

21. The admiral having given orders to the fleet to prepare for sailing, I this morning took leave of the shore and the town of Funchal : happy in recollecting that I was born a Briton, and not a Portuguese ; a Protestant, and not a Roman-catholic ; a freeman, and not a slave. What

filth, ignorance, and superstition, have I been witness to for some days past! What a pleasing, fertile spot might this island be made, if there were not such swarms of ecclesiastical locusts, priests, friars, and nuns, who eat up the fat of the land; and do nothing towards cultivating it.—There are at least sixty thousand inhabitants in Madeira; but the greatest part live in what an Englishman would call a state of poverty. The clergy, noblesse, and principal merchants, fare sumptuously; while the rest starve, and are slaves. If it were possible to make the stump of an old rotten tree walk, you could hardly distinguish it from a Portuguese peasant. The bloom of health I have not seen on any face, male or female, in all the island. The better sort who are screened from the sun, look as if they were just recovered from a fit of sickness; and the lower class seem burnt and shrivelled to a cinder.—Surely old England is the best of climates still, and its inhabitants the happiest of people, if they did but know it.

May 1. The admiral made the signal to speak with our captain. When he re-

turned the budget was opened. Before we proceed to India, we are going to attack Goree. The Eagle is to cover the bombs. The troops are ordered to hold themselves in readiness to disembark ; among whom are sixty marines from this ship : and every other necessary preparation is making for a vigorous descent. What the issue will be, God only knows. I desire to look only to him for help and protection, while lawfully engaged in that to which his providence hath called me. I am persuaded no evil shall befall me without his permission. I desire to go to battle in his name ; and in his name I hope to conquer.

2. The warlike preparations going on through the fleet have led me into a serious train of thinking, too complicated and confused to commit to writing with the accuracy I could wish. When Death stands before me with all his terrors, the importance of a final change strikes me with such awe, that I cannot forbear sighing this mental prayer : Lord, give me the full assurance of faith, ere it takes place ! But when I reflect how many great and wonder-

ful things God hath graciously done for me, and that it was by his appointment I came thus far, I cry out, Lord, do as seemeth good in thy sight! This happy frame has lasted but a little while, when I begin to think of my wife and children; I am well assured the Lord will take care of them, if I should fall in battle. But they are so dear to me, it is worse than ten thousand deaths to be torn from them. While this racks my mind, and faith is struggling, I find a kind of settled peace in casting myself, unreservedly, as a poor sinner, into the arms of a compassionate Saviour. Under his wings I desire boldly to face the enemy: and if he has ordained my fall, I hope, though deserving of hell, yet through rich grace to be with him in glory. This is all my trust! surely I cannot be disappointed.

8. This morning we made Cape de Verd, and found we were only two hours' sail from Goree. This threw us into a little confusion, having many things to get ready before we could engage. But every body being active and eager to begin, the

ship was soon cleared, last wills and testaments were signed, and the instruments of death all prepared for immediate use. At this scene nature seemed to shudder. My mind was somewhat agitated at the prospect of what was likely to ensue ; and I longed to begin the action, that it might be the sooner over. I had no place to retire to in the ship, for every cabin was knocked down ; but my heart kept up a constant intercourse with Heaven, and begged earnestly for protection and victory from thence. At two in the afternoon, we anchored before the batteries, and to our great surprise found the island evacuated by the French, who had left it in the possession of the black inhabitants ; the principal of whom came off to the admiral to acknowledge their subjection to the king of England. It seems the French had been apprised of our design, and knowing the place not to be tenable against a large force, had wisely determined to abandon it. Ever since the month of February they have been transporting the guns, stores, and provisions, to Senegal, which

they then took from us ; and only two small pieces were left on the citadel ; so that a sloop of war might have taken the place which we this morning thought so formidable.—Glory to God, that matters have turned out so very favourably for us ! Little did we think that this would be the case. But he in whom I ever desire to trust, has always been better to me than all my fears : and from this renewed instance of his goodness, I would draw a fresh argument for gratitude and praise, and for banishing all future doubts of his protecting care.

11. Yesterday I went ashore, and took a walk round the once formidable island of Goree—a barren spot, about two miles in circumference, inhabited by about a thousand blacks and mulattos—very healthy, considering the latitude it lies in ; and of great importance to any nation trading on the coast, on account of its situation and the commodious roadstead near it. The negro town, with respect to decency and cleanliness, is far superior to Funchal in Madeira ; and the inhabitants, though almost naked, much more civilized.

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I stopped, with another gentleman, in one of their houses for near an hour : there were three black women who conversed with us in French all the time, and discovered as much good sense and good breeding as is to be met with in the first houses among the gentry in England.—What a pity that this vast continent knows hardly any thing at all of the gospel !

12. Sailed with a fair wind for the Cape of Good Hope.

23. When I think on the great distance I am now removed from my native country ; the long time I am likely to be separated from a beloved wife and the tender pledges of our affection, from the people of God and the ordinances of his house ; and the great uncertainty of my ever beholding them more ; I am hardly able to bear up under the melancholy reflection : though I entertain a secret hope, as well as fervent wish, that the Lord will restore me to the company of those who are so dear to me. But if he has otherwise determined, may I have grace to submit to his blessed will,—I remember, some months ago, when I clearly

saw the gracious manifestations of his providence in my behalf, and enjoyed something of his comforting presence in my soul, I mentioned, in a company of Christians at Bristol, that I found myself resigned to leave father, mother, wife, and children, and ready to travel to the furthestmost parts of the earth, if God should call me thither. I am indeed punished for my presumption. Little did I think the Lord would so soon take me at my word. It is a severe trial : yet, blessed be God, I receive strength sufficient to go through it. The Lord ever keep me humble.

26. This morning we caught a kind of sea-monster, called a devil-fish, of such an enormous size that it required the main-yard tackle to get him in. But, ugly as he was, the ship's company made a good meal on him. Any thing that is fresh will be welcome to a sailor on a long voyage.

29. On the 27th, in the evening, I was taken very ill, and continued so all that night and the next day, with every prospect of having a severe fit of sickness : but it pleased the Lord to rebuke the disorder,

and this morning I enjoy my wonted state of health. I desire to mark it down as a special instance of his goodness; just shewing me how liable I was to be carried off by the distempers of this infected climate, but that they were not permitted to injure me. O that my whole life were devoted to his praise. Never can I be sufficiently thankful for what he hath done for me.

June 2. In the course of my Christian experience, I have frequently remarked, that after having made sincere resolutions against such and such evils with the greatest care; I have, notwithstanding, the same day been insensibly drawn aside from the path of duty, led on by degrees into the snare of the enemy, and at last involved in deeper guilt than before. I have just had a striking example of this, which I wish to retain as a profitable memento for my future conduct.—Yesterday morning I was resolving, through divine assistance, to watch against all unruly passion, anger, and hasty words, when in conversation with my messmates; and to learn to be meek,

lowly, and forbearing, with every body. I had not to complain of any glaring violation of this resolution through the day. But after I went to bed, the captain, having spent the evening in the wardroom with two or three more, became intoxicated, and about eleven o'clock fell into a dispute with the lieutenant of marines. Their noise kept me awake. I was grieved to find my brother-officer, a harmless inoffensive lad, very ill used. However, I still lay quiet. But the captain, at last, without the smallest provocation, giving him several blows, I could bear it no longer: my blood boiled, I rose hastily, and was in a violent passion indeed. The Lord forgive me. What a poor frail creature I am, with all my resolutions. I sometimes think I ought never to make any: and yet, as a means, with a firm reliance on divine grace alone, they may prove beneficial in promoting watchfulness. Lord! make me more watchful every day, that I may not thus fall into temptation.

6. This is Sunday. O how barren and unprofitable are these solemn days to me now! No house of God to go to! No

listening to the sweet sound of the gospel! No mingling in the hymn of praise with God's people! Not a single person with whom I can spend an hour in serious conversation! and, what is worst of all, a barrenness of soul, that makes solitude a burden. To fly from it is to go among blasphemers. The Lord give me a keener relish for his blessed word, and more communion with himself.

10. To-day we had a fine fresh gale of the south-east trade wind; which seems peculiarly fatal to those persecuted creatures, the flying-fish. I have frequently observed, when it rains or the sea is a little ruffled, they are pursued with uncommon voracity by the bonettas, albicores, and dolphins. They sometimes rise in shoals, like a flock of linnets out of a bush, and fly twenty or thirty yards, and sometimes further, to avoid the devouring jaws of their pursuers, who frequently give a spring out of the water, and catch the trembling victims in the air if they do not fly high enough. We lately examined one that flew over the hammocks on the weather gang-way. It was about eight inches long; in shape

something like a small whiting, but rather more taper, with scales like a herring, and of the same colour; having two wings formed like those of a fly, very thin and transparent, with which it skims swiftly in the air, directing its course always before the wind. I have seen this devoted fish closely attacked by enemies in both elements: a cruel bonetta eagerly springing after it in the water, and a hungry gull hovering in the air, ready to seize it the instant it should take to its wings: and seldom or never is it so happy as to escape both.

22. This morning we saw the islands of Trinidad and Martin-vaz, and in the afternoon ran through with the fleet between them. They are about nine leagues apart. Trinidad is about five miles long, very rugged and rocky, and uninhabited. Martin-vaz is nothing but a rock, to all appearance inaccessible, about a mile in circumference, with three or four smaller rocks at a little distance from it. Barren as these islands are, hardly sufficient to maintain wild goats and sea-gulls, they,

nevertheless, afforded a pleasing sight to us who have been so long poring upon nothing but salt water.

27. Having nothing material around me to notice, I could wish, on this still evening, to take a peep within and see what has been passing there. What has been the daily and principal bent of my thoughts lately? I humbly trust, an earnest desire to live to the glory of God. But, alas! not a day has passed over my head, but I have experienced keen remorse for having done what I ought not to have done, and for having left undone what it was my duty to perform. The more I reflect upon my conduct as a Christian, the greater reason I see for crying out, God be merciful to me a sinner.—I have no doubt of the authenticity of the sacred records; and I am hourly more and more convinced of the absolute necessity of such a Saviour as is offered in the gospel: yet I cannot get my heart to love the dear Redeemer as I ought, or as I think his real followers do. This brings a heavy cloud over my mind. At the same time, I see such numberless in-

stances of his distinguishing favour, that I dare not disbelieve or doubt of his love towards me. Yet I in no respect act up to the character of which I humbly hope, through grace, I am possessed ; and I am far from enjoying that solid, settled peace which I know is the happy privilege of every child of God. Blessed Jesus ! remove every stumbling-block out of the way.

July 23. I desire to bless God, that during the last three weeks I have enjoyed a more fixed peace of mind than I remember to have experienced for many years past. The truths of the gospel have shone with fresh lustre, and I have tasted some sweet moments of communion with him that made me : and where this has been interrupted, sin, that bitter evil, has been the occasion. Blessed Jesus ! give me strength to watch against it, and grace to love thee more.

July 31. Yesterday we had some hope that we should weather the Cape of Good Hope before night : to-day we have none at all. This morning we found the main top-mast sprung.

August 1. This morning, as an addition to what we call misfortunes, we found the fore-topmast sprung, and are now by no means in a condition to carry sail.— We have fine settled weather at present; but we dread being driven out to sea by some severe storm at this season of the year; it being now the depth of winter in this part of the globe.

3. By the blessing of God, we this evening came to an anchor at the entrance of Simon's bay; overjoyed at having escaped all the dangers we were in dread of while hovering near the Cape.

14. To-day the Lord, in a remarkable manner, heard my prayer, and gave me a complete victory over one of my brother officers, who has long been my enemy, and who, in attempting to asperse my character, exposed his own to universal censure; and was this morning obliged to make a public apology for his behaviour. I hope the Lord gave me grace to forgive him from the bottom of my heart, and to receive him for the future with every mark of brotherly affection. O my God! make me truly thankful for this favour.

22. Since our arrival here we have had several very severe gales of wind ; particularly last night, when some ships drove, and others let go their sheet anchors, even in this commodious harbour. What a loud call for thankfulness to God, who has brought us through such a vast tract of sea, and not suffered any storm like this to come near us till we were moored in safety.

24. We are soon to go from hence to Table-bay. I believe none of us will much regret leaving this place. It is nothing but a mass of sand, surrounded with very high mountains ; with about half a dozen houses a little way from the beach, and a long row of buildings containing all kinds of stores ; which the Dutch have erected for the use of the shipping which resort here in the winter months, Simon's bay being a much better harbour than that on the other side of the cape. The reason the Dutch do not settle here in preference, seems very obvious ; the soil is not worth cultivating, when compared with the vast tracts of rich ground on this delightful

continent ; and the bay, though the best of harbours, has this inconvenience—that in summer you cannot easily get a wind to put to sea with.—During our stay here, my excursions ashore have been generally along the beach ; where I amuse myself in picking up the various kinds of shells thrown there by the tide, and indulge the pleasing idea of one day presenting these trifles to my little ones. Sometimes I ascend the high mountains, and endeavour to collect all my thoughts in contemplating the Being who formed them. But the objects around me are so striking, the shrubbery so captivating, and my mind so prone to wander, that, ere I am aware, I lose sight of the glorious Author, and grovel in contemplating the creatures, without considering from whose hand they came. O what a rich treasure is a heavenly mind !

Table-bay, September 15. It has blown hard for some days in this open roadstead, and we have parted a cable twice ; but, contrary to what every body would imagine, it was not when it blew hardest, during a dark moonless night, but when it was

moderate, and on two different mornings, soon after sun-rise, when we had light and time to grapple for the cable, and to splice it, without letting go another anchor : and no sooner was this disagreeable job over than it began to blow again, as if the wind had been withheld till the Eagle was once more moored in safety. We are seldom left a day without some mark of the Lord's care over us; if we had but spiritual eyes to discern his mercies, and gratitude to acknowledge them.

21. Went ashore to stay a few days, and to inform myself relative to this corner of the world.

27. The part of Africa possessed by the Dutch, commonly called the Cape of Good Hope, and containing a space much larger than Great Britain, is, in my opinion, one of the most desirable countries in the universe. The climate is temperate and healthy, and the soil amazingly fertile, with every thing its inhabitants wish to have, corn, wine, and cattle, with all manner of fruit, in the greatest abundance and perfection. As they cannot consume the tenth

of what they raise, they receive with a hearty welcome ships of all nations to and from India; taking care to make them pay double for every thing they sell: and yet, notwithstanding, provisions are very reasonable, mutton at three halfpence or two pence a pound; beef and veal in proportion. The sea also contributes towards the plenty. At one haul of the scan we caught a hundred and fifty-one large fish, weighing near three thousand pounds, which served the ship's company two days. The mullet are very fine, and the craw-fish without number, some as big as our biggest lobsters for a penny. They have a winter here which some, who know no better, think a severe one, but which a northern European would accept of as a very good summer. They hardly know what frost is; and snow they only see at a distance on the tops of the highest mountains. Cabbages, cauliflowers, pease, asparagus, and other vegetables which we raise with the greatest labour in summer, they have in the greatest plenty all the year round. Lemons, oranges, pears, nectarines, peaches, all grow in the

same orchard ; not against sunny walls, where we nurse them, but most of them on large standards, requiring no more attendance than a common apple orchard in England. The smell of the orange flower, and their hedges, which are mostly of myrtle, perfume the air so delightfully, that a morning or evening walk in them is one of the finest treats in the world. The wine, which they make in great quantities, is in general excellent, particularly that of Constantia, about twelve miles from Cape Town, where I went purposely to see the vineyards and taste the wine in its purity ; and I must own I never tasted any thing so delicious. In all this tract of country there is only the town at the Cape of any note, and that is allowed to be a very handsome one ; the streets large and straight, but not paved, and the houses neat and clean and as elegant as Dutch taste can make them. The town stands at the foot of the mountain called Table-Land, which is the most striking object about the place, being of an amazing height, and, unlike other hills, perfectly flat at top, having the appearance

of a table about two miles long and half a mile broad : when a cloud covers it, they call it *laying the cloth* ; and look for nothing but dirty weather till the table is uncovered again. There are two other hills, one at each end of it. That called the Sugar-loaf is the reverse of Table-Land, being so pointed and steep at top that you must use ladders to get up : a flag is hoisted there when ships are seen in the offing. Among the inhabitants are a great number of slaves of all complexions : the white people are, as they generally are where slavery is admitted, of an indolent disposition, and do nothing but eat, drink, and sleep. Their religion is Dutch Calvinism ; but I fear they are, in general, strangers to true, vital Christianity. I may, however, be mistaken ; God only knows the heart. Their behaviour at church seemed decent and serious. The minister preached above an hour, extempore, with great warmth and fluency : how far his doctrine was sound, I cannot tell ; the only word I understood was the name of the blessed Saviour, Jesus Christ, which he often repeated. They are

coming into church an hour before the service begins ; and the women, who compose more than two-thirds of the congregation, are attended, each by two slaves ; one, carrying an umbrella, sees them to the door, and the other enters behind them, carrying a fine gilt Bible, wrapped in a napkin. In charity we ought to suppose they have another for common use at home ; for of many hundreds I saw at church, they all looked as if they had never been used before. But what makes me think they have little true religion, is their abuse of the Sunday : the instant they leave the church they play, sing, dance, and game, and have no idea of keeping the Sabbath holy. Yet there may be many among them who mourn in secret for the sins of the multitude ; and them God will bless.

October 21. This morning at dawn of day, I set off with some of my messmates for the top of Table-Land, where we arrived in about two hours and a half, with no little difficulty ; having been obliged in many places to make use of both hands and feet, the ascent was so steep. But when we arrived at the extended plain on the top, the

282 *View from Table Mountain.*

view from thence fully compensated us for all our trouble. I never in my life saw any thing so noble and awful. We were elevated, not only above our fellow-mortals, but likewise above the clouds, which rolled in massy volumes far beneath us.

29. I endeavoured to set apart this day for a serious examination into my state as a professing Christian, and to solicit a throne of grace for protection in India. And though I enjoyed not that delightful intercourse with Heaven, with which I have sometimes been blessed, yet I think I experienced such a settled confidence in devoting myself wholly to God, that I now seem as intrenched in a fortress where no enemy can harm me. Methinks I could likewise say to-day with St. Peter, Lord, thou knowest all things ; thou knowest that I love thee. O make me more zealous for thee, and let not my corrupt heart ever think of making a truce with the wickedness that surrounds me on every side. Alas ! Lord, I have been too backward in standing up for thee ; or the men of the world would hate me more than they do.

November 1. Early in the morning, a

schooner under French colours, from the Mauritius, was chased and fired at by the Nymph sloop ; but, before the Nymph could get near her, escaped under the protection of the Dutch fort, to the great disgrace of the English flag ; the shore being lined with people looking at the chase ; and six English men-of-war doing nothing, either of which might have hindered her from escaping. But bad as this was, something much worse followed. About noon, a French snow made her appearance, and the Nymph chased her till she was within gun-shot, coming up fast, and the afternoon before her. But just as we expected to see the Frenchman taken, the admiral recalled the Nymph. The Nymph made signal to the Admiral, that she could take the chase ; and continued to pursue her. But the admiral, repeating his signal, obliged the Nymph to return, and let the Frenchman escape.—Such conduct in an English sea officer, I believe, was never before heard of. He has now let four French vessels escape, which an active officer would have taken, and thereby greatly

distressed our enemies at the Mauritius; each of those vessels having large sums of money on board, to purchase provisions for the garrison on that island.

4. The signal was made for getting under way, and the whole fleet got safe out to sea before dark. May the blessing of the Lord go with us.

December 16. O for a heart overwhelmed in gratitude to the Lord, my Maker and Redeemer, who hath once more delivered me from the jaws of death. It has been his gracious will to afflict me with a severe fit of sickness. I was forced to take to my bed, and trembled at the dreadful strides I thought the king of terrors was making towards me. But the Lord heard my cry, supported me from his blessed word, which I was now and then able to peep into, and I am now a great deal better. I trust he hath blessed the means used for my recovery, and I hope this affliction will be so sanctified to me as to prove a rich treasure for many months to come.

January 1, 1780. Off the north-west end of Sumatra. About the beginning of

last year I could not forbear viewing it as a period which I should not pass through without an unusual share of trouble and distress. Experience has shewn I was not far out in my conjectures. But it is past ; and thanks be to that kind hand which, surmounting every difficulty, hath safely brought me thus far. What may be in store for me during the year I am now entered upon, the same gracious Protector only knows. Into thy hands, O blessed Jesus ! I desire this day solemnly to resign myself, without the least reserve whatever. Keep me in India, bring me home ; health or sickness ; life or death ; still my heart would say, Thy will be done.

Thus did this excellent man, as he sailed from place to place in his voyage, and, as will be further seen, through the whole of his life, mark the appearances around him, and sketch the characters and practices of the inhabitants of the different parts of the world he visited ; yet, evidently so as not to neglect tracing with equal fidelity, and generally with greater minuteness, what was passing *within*. He was, during the

whole of his existence on earth, a sedulous self-observer : and he was too frank and honest to disguise either his feelings or his opinions of himself, however unfavourable they might be. In consequence of this practice and the effect of earthly adhesions, the moral picture is extremely diversified, and sometimes deeply shaded : yet it is not therefore the less instructive. None who has contemplated the scenes of nature, expects to find the surface of the earth uniformly smooth, or the sun constantly shining : none who explores the fields of intellect expects to find the man of wit always vivacious and sparkling, or the man of genius always soaring above the reach of ordinary mortals : nor must a thoughtful observer expect to find the man of piety always serene and cheerful, or always free from the influence of secular concerns. This is to all a state of mutability, and is thence the better fitted for a state of discipline. Our situations vary, our characters vary ; but it is the privilege of the Christian that all the mutations in his character and his circumstances, tend to the perfection and

“freedom of the sons of God.” “As all natural bodies are mixed (says good Bishop Hall), so must all our moral dispositions. No simple passion doth well. If our joy be not alloyed with sorrow it is madness : and if our sorrow be not tempered with some mixture of joy, it is hellish and desperate. If, in earthly things, we hope without all doubt, or fear without all hope, we offend on both sides : if we labour without all recreation, we grow dull and heartless ; if we sport ourselves without all labour, we grow wild and unprofitable. I care not how simple my *heavenly* affections are, which the more free they are from composition are the nearer to God ; nor how compounded my *earthly*, which are subject to extremities. If joy come alone I will ask him for his fellow ; and evermore, in spite of him, couple him with his contrary : that so, while each are enemies to other, both may be friends to me.”

Printed by W. CLOWES, Northumberland-court, Strand.

MEMOIRS,

&c. &c.

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THE LIFE OF THE LATE

Major-General Sir John Moore

CONTAINING A HISTORY OF HIS SERVICES

FROM 1793 TO 1809

BY HIS SON, MAJOR-GENERAL SIR JOHN MOORE

LONDON

1810

PRINTED BY W. HINDS, 10, ST. MARTIN'S LANE, AND BY J. JOHNSON, ST. PAUL'S CHURCH-YARD

1810

MEMOIRS
OF
THE LIFE OF THE LATE
Major-General Andrew Burn,
OF THE
ROYAL MARINES ;
COLLECTED FROM HIS JOURNALS :
WITH
COPIOUS EXTRACTS
FROM HIS
Principal Works on Religious Subjects.

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ERRATA IN VOL. II.



- Page 4, line 3 from bottom, read *myself not*.
97, line 3 from bottom, read *envies*.
121, line 1 of the note, read *Tappen in*.
132, line 10, read *January 1, 1800*.
133, line 2, for *Nor* read *Not*.
141, line 6 from bottom, for *inspire* read *aspire*.

MEMOIRS,

&c. &c.

CONTINUATION

OF

EXTRACTS FROM THE JOURNAL

OF THE

EAST-INDIA VOYAGE.

FEBRUARY 1, 1780. I have been ashore at Madras for some days; but never was in any part of the world where I enjoyed less satisfaction than here.—The danger of being upset in the surf when you land, is the first disagreeable circumstance you meet with; and then follow many others which a European cannot at first easily put up with. The excessive heat of the sun which obliges you to keep the house during the greatest part of the day, or else to be broiled alive; the dust and sand you walk through, with which your shoes and stockings are continually full, make it very disagreeable at first: as do the strange customs of the in-

2 *Description of Fort St. George.*

habitants, so foreign to what we have been used to, such as, sleeping all the afternoon, shifting and dressing two or three times a day, never using their legs but continually lolling about in a palanquin, lying upon a hard couch all night, and, what is worst of all, held in a state of perpetual torment by that noxious animal the mosquito. However, after a little time, a stranger becomes familiarized to all these things, and then the town is passable, and the country delightful. As to Madras itself, or rather Fort St. George, it is one of the most formidable fortifications I ever saw ; and I don't think that any power in this part of the world will ever be able to take it. It contains a number of houses well inhabited, and barracks for many thousand men, with one of the best supplied arsenals in India. About a mile out of the garrison is the Black-Town ; where many Europeans have houses, and where reside at least a hundred thousand Blacks, Mulattos, Moors, Americans, and Indians, of all *castes*. Yesterday, by order of the admiral, the four captains of marines in the fleet, with

two lieutenants of the navy out of each ship, were ordered ashore, to attend the ceremony of presenting the king's letter to the nabob of the Carnatic. About eight o'clock in the morning the procession set off from the admiral's house in the fort to the nabob's palace, three miles from Madras. Lord M'Leod's regiment, in their Highland dress, marched in front: the admiral's secretary, in a rich palanquin, carrying the king's letter, went next: then followed the admiral, the general, the captains of the navy, the captains of marines, lieutenants of the navy, officers of the garrison; and a great mixed multitude bringing up the rear. The nabob received us under a rich canopy in his hall of audience. The king's letter was read with a great deal of ceremony: and, after the usual compliments had passed, Sir Edward Hughes introduced the officers of his squadron that went in the procession; and each of us presented the nabob with *five pagodas*, value about two pounds sterling; a common custom by which to acknowledge subjection to his government. He did not

accept the money, which we were not sorry for ; though when he accepts it, it is reckoned a mark of the highest favour. From the Hall of Audience we were ushered into three spacious rooms, where a most sumptuous and elegant breakfast was provided for us, of all kinds of fruit and sweetmeats, with tea, coffee, chocolate, &c., of which we partook very plentifully, having been till ten o'clock in the forenoon without tasting any thing. After breakfast the nabob and his sons reviewed the Highland regiment, and then we all returned to the fort. The navy party dined with the admiral ; and in the evening the governor gave a grand supper and ball. I partook of the former ; had a look at the company in the ball-room ; and, when they went to dancing, I went to bed, heartily tired with all the Eastern pomp and grandeur in which I had been an actor throughout the day.

20. For some days past I have found myself not at all well, and have every reason to fear this hot climate will never agree with my constitution.

March 11. I am far from being well, and am at a great loss what to do. Sometimes I think it will be counteracting the designs of Providence, to attempt to get home: on the other hand, when I find my health declining, I think it is tempting God, not to use the means to get away from this unhealthy climate. The Lord direct me, and not leave me to my own choice, but settle the whole according to his will and my good.

24. Finding myself with every symptom of a declining state of health in this scorching climate, I this morning wrote to the admiral for leave to go home in any of the ships of war bound to the Cape; and, at the same time, acquainted my friend, Captain Simonton, with my reasons for so doing.

25. Captain Simonton informs me that the admiral not only consents to my going home but intends to remove me as captain of marines to one of the ships. This will be of great advantage to me; as I shall not only have a share of any prizes that may be taken, but be entitled to good accommodation, and probably be able to complete a

6 *Permitted to return to England.*

tour of sea-duty as full captain: advantages, none of which I could have enjoyed, had I been sent home sick as a passenger only. The Lord has been pleased to grant more than I asked. O that my heart would dissolve in gratitude for so many mercies so freely conferred.

April 4. This morning I left the *Eagle* and embarked on board the *Rippon*. I would now humbly approach a throne of grace, and solicit the same favours which were graciously granted to me on my arrival from America. May the Lord take me soon, in health, peace, and safety, to my native coutry:—may I find my wife in health, earnestly seeking after God; and our dear little ones alive and well, to prove future blessings:—may I find my parents still alive, to give me their blessing ere they go home:—may I find the gospel of Christ flourishing in England, and those I am more intimately acquainted and connected with, at Chatham, increased in number, faith, hope, and love. Lord! hear these prayers, and the glory shall all be thine.

7. At the time I am now writing we are out of sight of Madras ; the signal being made to get under way, before four o'clock in the morning. The Belle-Isle, Asia, and Rippon, with four Indiamen, compose our fleet. Hardly one of my brother-officers but wished to leave this country, and on me alone is the blessing conferred. Lord ! give me a heart to praise thee for it.

June 4. When I was first informed of my appointment to the Rippon, she was far from being the ship I liked best. My attention was fixed on the Asia, and there my choice had been placed. But now I rejoice to find myself in the Rippon, as being by far the most agreeable ship of the three. The epidemical distemper in the Asia, with which upwards of a hundred of her people are now infected, is a loud call for thankfulness that I am not sent among them. Besides, the Rippon sails better, and is better manned and officered. It is often a great mercy when God will not permit us to have our own choice.

June 9. The commodore made the signal for the other two captains, and, after

consulting with them a very short time, it was determined to make the best of our way to St.-Augustine's bay, in Madagascar. The Asia has a hundred and forty, the Belle-Isle a hundred and twenty, and the Rippon fifty men sick, mostly of the scurvy, and dying daily. Nothing but the shore, with the blessing of God, can do us good.

15. Here we are at last, safe at an anchor, in St.-Augustine's bay, Madagascar:

18. Busy erecting tents ashore for the sick, and for a guard to protect them, the command of which I am intrusted with; though I believe there will be but little occasion for it.

July 8. On the 22d ultimo came in four Indiamen from China, which, after beating some time off the Cape, and attempting in vain to get in, were obliged to bear up for Madagascar. This week the Moss, Indiaman, arrived in great distress. She had parted from the other four at sea, had been in sight of False-bay, and afterwards, by violent storms, was obliged to bear up for this place. It is a favourable circumstance for them that they found us here, as they

will now enjoy the benefit of our protection. A very remarkable providence that so many ships, so necessary to each other for their mutual protection, should all meet at one time, from different parts of the globe, at a place so entirely out of the route they separately proposed to pursue on their respective voyages.—Furious winds drove the China ships to St.-Augustine's bay: long calms, producing an inveterate scurvy, caused our coming hither. The Almighty can employ a storm or a calm, or both, to bring about the same effect. We may see the Lord's goodness to us on board the king's ships in not suffering us to proceed at once to the Cape, as we intended: for, had we done it, it is every body's opinion we should have lost the greatest part of our hands, and the remainder would have been in the greatest distress.

9. This is Sunday: but O! how different in appearance from some of the sacred days I have seen in that highly favoured isle where the truths of the gospel are preached in their purity. Happy, thrice happy Briton! I am now sitting, like

Abraham, at my tent-door in the heat of the day; not visited by angels, but surrounded by naked, ignorant beings of a very different complexion, whose language is as strange to me as mine is to them.— Say, O my soul, wouldst thou change conditions with any of those now before thee? Thy Maker alone hath made the difference. Never forget what he hath done for thee. And on this sacred day, though deprived of the means of grace, let the scene before thee awaken all thy powers to thankfulness and praise.

11. This afternoon Captain Blacket, some other gentlemen, and myself, with an English lady from one of the ships, paid a visit to the king of Babaw at his own tent. They received us with great pomp, in their way; seated in an awkward posture upon the sand, at the outside of the door; the king riding astride upon the shoulders of one of his guards. They were all struck with the appearance of the lady; most likely the first white woman they had ever seen: she was, indeed, extremely handsome, and richly dressed; and old and

young came out of their huts, expressing the greatest surprise at the sight. The king made her a present of a sheep, and one of his first officers, of a mat. As we could not converse much with them, our stay at court was very short, and our curiosity soon satisfied ; especially as we have the pleasure of his majesty's company almost every day at our own tents. He is a fine looking lad of seventeen years of age, of an open, generous disposition, but entirely ruined by drinking. He loves strong liquor, and is never easy till he has drunk more than he can bear. The knowing ones in power take the advantage of his youth and of this failing, and do just as they please. From the unlimited power and jarring interest of his favourites, his subjects are not so happy as they ought to be. Tyranny and oppression, we have daily seen, are no strange things in Madagascar.

29. This morning the commodore made the signal for moving, and got under way before sun-rise, the whole fleet following, consisting of three men-of-war and nine Indiamen. The Lord conduct us to our

destined port.—Madagascar is certainly one of the first islands in the world, from its size, situation, and fertility. The inhabitants are numerous, but their Creator has so amply provided for their sustenance, that, without taking any trouble but that of collecting their food, they may live even luxuriously all the year round. It is truly a land of milk and honey. No spot, perhaps, in the world abounds more in cattle. Strange as it may sound to an Englishman's ear, a rich Madagascar farmer does not know the number of his oxen by two or three thousand. In some parts, half the cows are not milked, because they have no use for the milk. Bees breed so fast in hollow trees, that they have a sufficiency of honey for the gathering of it : of which they make a kind of mead, called in their language *Toak*. In short, were this island in the hands of a civilized people, it might supply the eastern world with every commodity that either the torrid or a temperate zone can produce ; for it lies in both. But one grand obstacle, while it subsists, will hinder this island from becoming formida-

ble. It is divided into seven or eight districts, governed by so many kings, who are continually at war with one another: and the principal trade they carry on with Europeans is for powder and arms to facilitate their mutual destruction. I sold my fusil, a very old one, for eight fat sheep; and with a little powder, worth ten shillings, we purchased an ox, of five hundred weight. Our fresh meat, with which the whole fleet was supplied every day for six weeks, did not cost us above a farthing a pound; and finer beef, even old England itself cannot produce. But the destructive wars, in which the nations engage, frequently obliging them to change their place of abode, greatly prevents the cultivation of land. They were all unanimous in informing us, that the instant the fleet sailed they were going to attack a neighbouring prince, who had frequently stolen their cattle, and carried off whole families captive. Their custom is, to sell all the male prisoners, taken in war, to the French or Dutch, who trade here for slaves. The women, the captors reserve for themselves,

either as wives or servants ; so that a Madagascar soldier, after a few years' successful war, generally becomes master of a very numerous family. It is the custom here, to have several wives ; though the first is generally the most respected, and has a kind of rule over the rest : but all of them are in the greatest subjection to their husband, who has power to divorce, and take others at pleasure ; and when he returns home after any unusual excursion, they kneel down and lick his feet : a mark of respect which is commonly shewn by the lower class of people to their superiors, particularly to the king every evening when he retires to his tent.

Various are the opinions respecting the origin of the inhabitants of this great and populous island ; and after all that has been said and written upon the subject, it still remains, and in all probability will ever remain, undecided, how and when it was first peopled. Some think they are of Jewish extraction, from their constant practice of circumcising all their male children ; and others, that they sprang from Mahome-

tans alleging the same reason. But there are no other marks in favour of these conjectures. It appears to me that they are of a much older date, and probably the immediate descendants of Ham, the son of Noah. Their idea of circumcision they may have had from Abraham; who received this seal of the covenant from God, while the sons of Noah were alive, and probably before their descendants had spread far abroad. And Abraham being a great man in those days, much respected, with a numerous family of male servants and slaves, all circumcised; it is no unlikely thing that those around him who had less power would copy after a man whom they knew to be so highly favoured of his Maker. If it be asked how Ham's race got to Madagascar;—it is expressly said in Genesis x. 18, "And afterward were the families of the Canaanites spread abroad:" and as they lived on the sea-coast, and had seen the children of Japheth people the Mediterranean isles, we may conclude that they likewise knew how to build ships. The ark was no small one; and Shem, who

had no doubt helped his father to build it, we are sure from Scripture was then alive, and probably his two brothers. They could teach their art to their children; who must have been very stupid indeed, if in the space of five or six hundred years they did not improve upon their father's plans. That they did, I think is pretty clear, from the twenty-seventh chapter of Ezekiel; and many other parts of Scripture. And if these ships did not carry them round the Cape of Good Hope, they no doubt transported them to the coast of Africa, whence they might pass to Madagascar in a few days.

These people acknowledge one only true God, the Creator, and supreme Ruler of all things; but being deprived of that glorious revelation which we enjoy, they have fallen into a thousand errors with respect to their manner of worshipping him. They conceive him to be too great and powerful to condescend to hear their prayers, or reveal himself to any of his creatures; and therefore they suppose he has ordained four inferior spirits to transact his affairs in the

four quarters of the world, whom they call Lords of the North, South, East, and West, each, according to the quarter they govern. Besides these, they have great faith in a world of spirits; every family having its guardian angel, or particular spirit, generally the soul of a departed ancestor, to whom they address their prayers, and whom, by means of an owley, a kind of ephod, they consult in any critical situation: and they suppose that these spirits reveal to them in dreams what they ought to do. They have a kind of prophets who pretend to great familiarity with the guardian spirits: and wherever they establish this notion, they can do any thing with the credulous.—It is lamentable that some attempts are not made to convert the Madagasses to Christianity. If a thorough knowledge of the language were attained, I think it might be done, through the blessing of God, with great success. They entertain a high idea of the superior understanding and judgment of white people; and I am sure would be glad to learn from them. One of the King of Babaw's chiefs,

a very sensible man, and able to hold a conversation in English, used frequently to dine with us. We sometimes interrogated him about his religion, which he seemed to be rather ashamed of, than attached to, often refusing to satisfy us, saying, White man know better; he laugh at Madagascar man pray God. But the specimen of Christianity in the lives of our reprobate seamen, the only white men they see, can be no inducement for them to change their religion: and they are no fools, though we call them savages. As far as we experienced, they are a sociable, humane kind of people. I have frequently travelled for a whole day, over the hills, unarmed, and met them in the woods with their formidable spears, fully persuaded I had no ill treatment to fear. They would shake me by the hand in a familiar manner, jabber a few sentences in their language, and then, when they found we could not understand one another, walk on with a smile.

Aug. 11, 12, 13, at sea. Three as dreadful days and nights as ever I experienced

at sea! Glory to the God of all mercy, who did not leave us wholly to the fury of the tempest; or it must have swallowed us up. The hurricane blew mostly from the w.n.w., and raised such a sea, that it twice set us afloat in the ward-room, broke in astern before we got dead-lights up, stove in both quarter galleries, washed over the quarter-deck, and made the ship every where so leaky with the violent motion, that the greatest part of our bread is wet and spoiled; many of our sails are torn to pieces, and the whole convoy separated from us. A retrospect of the danger is even now tremendous: it baffles all description.

24. We passed the famous Cape of Good Hope, and the whole fleet that sailed from Madagascar being assembled together, we sailed along shore in hopes of getting into Table-Bay before dark.

25. This morning the fleet worked up the bay, and moored before the town.—The moment we arrived, the Dutch informed us, that, had we come in ten or twelve days sooner, exactly the time we

expected when we left Madagascar, we must all inevitably have perished, from one of the hardest gales of wind that they have experienced for a long while, setting right into the bay. By the description they give of the sea that was then running, it was not possible that anchors and cables could hold a ship; and going ashore here is almost certain death to the crew. The gracious interpositions of our omnipotent Protector ought to fill every heart with love.

October 12. Farewell to Africa. This morning the signal was made to weigh, and in a few hours the whole fleet was once more safely out at sea.

25. According to our late lunar observations, we were this morning pretty near the meridian of London: consequently our *time* here is the same with that of our friends at home, though removed many thousands of miles from them; and it is not improbable but we may be thinking or conversing about one another at the same instant. This circumstance has afforded me many a pleasing reflection.—In India,

where our time differed about five hours and a half, I made it a constant practice to remember my dear family, wife and children, parents and friends, at a throne of grace, about ten o'clock, my usual time of going to bed. And then I sometimes said to myself: It is now only half after four in the afternoon with them.—They have other things to mind at present than think of me. But by and by, when I am locked in the arms of sleep, and cannot pray for myself, then I doubt not many an ardent petition will be put up for my safety: and in the morning when I wake, I will in my turn renew my addresses in their behalf while sleep has sealed their eyelids.

29. Early this morning we made sail towards the island of St. Helena, and came to an anchor before twelve o'clock. A few days will complete our watering, and then we know of nothing else to interrupt our passage home.

November 3. The Commodore has given notice that he intends leaving this place the day after to-morrow.—St. Helena, to outward appearance, is a barren rock,

without a single shrub upon it; a mere cinder thrown up, by some violent irruption, from the bottom of the sea. It is high, and inaccessible, except on the north-west side, where it is pretty well fortified. The town is situated in what the inhabitants call a valley, or, more properly speaking, a narrow gully between two very steep mountains; opposite to which and close to the shore, ships anchor, there being no other soundings round the island. With great labour they have made two very commodious roads, winding up the steep precipices that overhang the town: and when the passenger reaches the top, the scene is totally changed: the most fertile, beautiful, romantic, spots that can be imagined attract his attention in the centre of the island; though, from the indolent disposition of the inhabitants, and the particular laws of the India Company, to whom it belongs, it is not half so well cultivated as it ought to be. Those who have only seen the town, forts, and outside of St. Helena, must pronounce it a barren rock; while those who have climbed to its summit and

seen the country, must say the very reverse: and from this circumstance the different accounts of travellers may be easily accounted for. But it is certainly one of the most temperate, pleasant, healthy islands in the world. The extremes of heat and cold are equally unknown here; spring and summer reign throughout the year; winter has no existence at St. Helena. It is about forty miles in circumference, and contains about three thousand inhabitants, including the garrison. There are two churches; one in the town, the other in the country; but if I may judge from what I saw and heard, their religion is nothing more than a mere outside form. Lord! send me safe to Great Britain where it is to be found in purity.

12. This morning we came to an anchor on the north west side of the island of Ascension. We sent the boat ashore immediately, in hopes of getting some turtle; but to our great disappointment we found that though there had been many on the beach that night, they had all taken to the water before the boat arrived. It is cus-

24 *Post-office at Ascension Isle.*

tomary for ships that touch here, to leave a note in a quart bottle on a well known spot, called The Post-office. We saw nothing but broken bottles. This island has a much more pleasant appearance from the sea than St. Helena; the land in general being more level, and the hills less rugged: but not being cultivated, there is no vegetation to be seen near the landing-place; and nobody, as far as I can find, having ever attempted to settle on it, there is no saying what it can or cannot produce. The great obstacle that prevents settlement upon it, is there being no water within some miles of the watering places; so that ships cannot be supplied with that useful article here without the greatest trouble and expense. All that render this island famous, are the great quantities of the finest turtle in the world which are caught here. The homeward-bound Indiamen generally stop one or two nights; and while the turtle are ashore, to lay their eggs or to rest themselves, which they always do in the night, a number of seamen, who had been concealed behind the rocks, rush

out suddenly and turn them on their backs; and by that means will carry off forty or fifty, about three or four hundred weight each. Unfortunately for us, we arrived too late, and durst not stay another night.

November 14—December 2. I have suffered much in my health. The heat has been excessive; the thermometer up to 97. At present I hardly seem to exist; so indolent, languid, and helpless. The wheels of life are clogged, and every spring of action wants winding up. Nothing was so beneficial to me as a temperate climate, when I laboured under this weak state in India. The Lord in mercy, if consistent with his blessed will, keep me from ever visiting a hot climate again.

December 26. On the 21st instant, I sat down on a chair to windward of the mess-table that was lashed in the middle of the ward-room, where I had not been two minutes, when the ship taking a very deep roll, brought a chest of two or three hundred weight down upon me, with such violence, that after striking me in the loins

and small of the back it carried the table, lashings, chairs, me, and all to leeward. I scrambled from the wreck, but could neither stand nor walk, and was obliged to be carried to bed ; and I am afraid it will be a great while before I get my wonted strength again. But the will of the Lord be done.

31. This is Sunday, and the last day of another year. My soul, meditate on the many favours and mercies thou hast received whilst it has been rolling on. They are too many to be numbered, and too distinguished to be forgotten. The Lord is good beyond all conception. From this moment, through his assisting grace, I would devote myself afresh; wholly and unreservedly, to his service."

On the 9th of January, 1781, the fleet put into Crookhaven in Ireland, and remained there above three weeks. On the ninth of February they anchored in the Downs. There Captain B. received intelligence from home, both pleasing and painful. His wife and children were in good health : but his father had died early in the preceding year ; an event which

Captain B. describes as an everlasting advantage to him, but a great and irreparable loss to his surviving friends.

In the beginning of March, having solicited and obtained from the Admiralty, leave for a month's relaxation from official duty, Captain B. had the happiness of once more rejoining his beloved family; deeply impressed with the divine goodness towards himself and them, during their absence from each other, and especially with the gracious interposition of Providence in his behalf, which had rendered a state of extreme debility induced by the climate of India, the occasion of his return to them several years sooner than could otherwise have been expected.

The joy of this reunion was soon succeeded by an occasion of sorrow. "I had not been home," says Captain B. "above a fortnight, before the Lord was pleased to make a breach in the family. My youngest child, a sweet, healthy boy, about two years and a quarter old, was playing with me in the garden, on the twenty-first of March; and the next day, after a few

hours illness, his little soul took its flight to heaven, and left his disconsolate parents to mourn their loss."

Shortly after Captain B.'s return to his ship, she was condemned as unfit for service, and ordered to Chatham : which gave him another opportunity of being with his family for several weeks.

About the end of July, he was appointed to the command of a party of ninety men, including officers, on board the *Sampson* ; which joined Admiral Parker's fleet a few days after the engagement near the Dogger Bank, and was then left with several other vessels cruising off the Texel to watch the motions of the Dutch. The unpleasantness of this station was not compensated by any captures, and the stormy weather which occurred towards the end of October obliged them to return to the Downs. The very ill state of health which Captain B. had experienced for two months, and the prospect that the advance of winter at sea would aggravate his complaints, induced the surgeon to advise his going ashore to sick quarters. His application for this pur-

pose was instantly granted, and he returned home, regarding this leave of absence as a special interposition of Providence in his favour, especially as the *Sampson* was immediately "ordered to *Elsineur*, with some other men-of-war, to fetch a convoy from thence." After her return, he says, "I was congratulated by all my messmates on having so happily escaped the cruise to the Baltic. They all agree that the excessive cold they experienced there would have entirely knocked me up. O how good the Lord has been to me! When shall I learn to be sufficiently thankful! Lord, increase my faith!"

About this time he was made a full captain, and remained "by his own fire-side, during the months of November and December, 1781, and January and February, 1782." We will give one extract from his journal, dated

"January 13, 1782. Sunday. I was this day unexpectedly admitted a guest to the Lord's table, and received the blessing of a soft heart. I wept and mourned before Him: and though I soon lost this pleasure,

for a pleasure it is ; yet still the remembrance of it is sweet."

His health being in a great measure re-established, Captain B. returned to the *Sampson*, which then lay at Sheerness, but soon after went round to Spithead, awaiting further orders ; and apprehensions were entertained that she was destined for the West Indies. Though his constitution was ill able to bear a West-Indian summer, he endeavoured to reconcile himself to his lot, whatever it might be ; in a reliance on that mercy which had never yet forsaken him, but in many a time of extremity had opportunely interposed for his relief. In the beginning of April the *Sampson* was appointed one of the Channel fleet, and was just about to sail ; when a Captain of marines, who was to go ashore in consequence of the party he commanded being drafted into other ships, came on board the *Sampson* and proposed an exchange of duties with Captain B. Welcome as this unexpected offer was on some accounts, Captain B. at first hesitated to accept it ; because several days were wanting to com-

plete his tour of sea duty, and in case he should be ordered to sea again immediately, the exchange might eventually be to his disadvantage. This difficulty, however, was removed by the kindness of the Captain of the Sampson, who permitted Captain B. still to remain on the books of the ship, and discharged him from it two days *after* the completion of his tour of duty. The only service assigned him during the remainder of this year was the charge of a recruiting party for a few weeks at Rumford.

The opening of the next year was distinguished by the restoration of peace. Every humane and Christian heart will sympathize with the feelings of Captain B. on this occasion.

“ January 24, 1783. To day the news arrived that the preliminary articles of peace were signed on the 20th instant at Paris. Rejoice, O my soul, at this long-looked for blessing! Stand amazed at the goodness of God to thee: he has now brought thee safe through two bloody wars without loss of life, limb, or liberty; while

thousands younger and more deserving have been hurried into the eternal world by the fatal bullet, or pestilential climate. How many of my messmates, companions, and friends, can I call to mind, who at the beginning of this eight years' war were much more likely than myself to see it out, but who are now no more ! O my soul ! praise the Lord for his mercy !”

The exchange of the ratifications of peace was soon followed by a reduction in the marine corps, and Captain B. went upon half-pay.

“ August 4, 1783. Yesterday the order for the reduction of the corps arrived at quarters, and was immediately notified in the divisional orders. I went this morning to the parade and bade adieu to military service, with a heart, I hope, in some measure thankful to that all gracious Being who hath brought me safe to the conclusion of two wars, after five and twenty years travel through dangers of every denomination : for I may say with the apostle on another occasion, I have been “ in deaths oft, in weariness and painfulness,

in watchings, in hunger and thirst, in cold" and heat; and through them all, the Lord has safely led me to the present joyful hour. O that my future life may be wholly devoted to his service. If I know any thing at all of my heart, it is sincere and fervent in this request."

After Captain B.'s retirement on half-pay, a considerable time elapsed without any occurrences which it would now be interesting to record. His journals continue to exhibit the experience of a real Christian.

"January 1, 1784. It is through much tribulation we must enter the kingdom of heaven. There is not a year but confirms this truth. I must not therefore expect to be free from trouble this year, if it should be the Lord's will to spare me to the end of it. All I have to do (and O that I may have grace to do it!) is to cast my burdens on the Lord who has promised to sustain me; he is near at hand to deliver, a very present help in every time of need. O the happy state of a real Christian. He only can rejoice in tribulation: he only can

smile with the heart in a sea of troubles : he only can sing with true melody, ‘ O death, where is thy sting ? O grave, where is thy victory ? ’ O my Saviour, give me grace to live constantly to thee ; that thus I may be happy in life, happy in death, and happy with thee for ever !

“ August 16. I was yesterday, and I have been frequently in the course of this year, admitted a guest at the Lord’s table. These feasts have all, I trust, been profitable, and some of them comfortable. Yet I have to lament that they have not been attended to with such contrition and earnestness of soul, neither has the sweet and useful impression of these banquets lasted so long, as in former years. I blush to say, they have become a common thing. O my precious Christ ! forgive me, and give me grace to prize these rich repasts more than ever !

“ November 12. I bless God I still find an eager desire to press forward in the Christian course, though beset with a thousand obstacles in the way. I see safety, rest, and happiness, no where but in this

way, and by the grace of God I am determined to persevere in it. Lord Jesus! lead me on by thy power till thou hast brought me where thou art."

Captain B. was now about to be visited with a severer affliction than he had ever before experienced. The following passage describes his feelings under the painful apprehension.

"January 6, 1785. This year began with a melancholy aspect. The Lord only knows how it will end. My dear wife, who has long laboured under a complication of disorders, seems to grow worse and worse; so that I now live in an agonizing state, between hope and fear. The Lord help us both, and prepare her for his will, and me to acquiesce in it."

At another time during this season of distress, he says: "In the midst of severe and overwhelming trials, I find a sweet composure of soul in leaving all to the sovereignty of God. He can do nothing wrong; and that is my consolation. Then why should I repine, though he afflicts me in the tenderest part, the wife of my bosom?"

Even this shall work for his glory ; and, I trust, for the benefit of both her and me. This trial bears heavy upon me. O for more patience, and all shall be well."

Three days after Mrs. B.'s death he writes : " Of all the trials I ever had to sustain, none is to be compared to what I have gone through for these three or four days past. My wife, in whom all my earthly happiness centred, suddenly taken from me ! O how hard, to say with the heart, The will of the Lord be done ! I am like one in despair ; all nature seems clothed in sackcloth. Lord, help me in this hour of darkness !"

It is one of those things which indicate the control of infinite wisdom and goodness over human affairs, that violent emotions are seldom of long continuance. In general the floods of grief which rise to the most alarming height soon subside within moderate limits, and time gradually dries up their sources. In the sorrow of Christian hearts for the death of pious relatives, this process is accelerated by reflections on the happiness of the deceased,

and anticipations of reunion in a better world.

A little while after, Captain B. writes :
“ God be praised, the melancholy, despairing frame of mind which my late loss had thrown me into, seems to be wearing off. And happy for me that it is so : for, had it lasted in its first force much longer, I must have sunk under it.—I still find God the hearer and answerer of prayer, and this encourages me to persevere. Like a kind parent he has always been near to succour me in my greatest conflicts. What a blessing to have such a God ! I should be the most miserable of all wretches if I had no access to the throne of grace. But my troubles and distresses, however great, keen, and heavy they may be, when brought there, lose all their force and bitterness.”

By reason of a variety of circumstances which need not be detailed, Captain B. discontinued his journal for more than five years. In the year 1791, he recommenced it with a brief notice of a few particulars of his history during that interval.

“ March 25, 1791. Since 1786, I have

the greatest reason to bless the Lord for giving me a partner for life, who has proved a source of real comfort and happiness to me under all the troubles of this uncertain state. He has also blessed us with four fine children, one of whom he has taken to himself: and though we are sometimes straitly put to it, yet we have never been without the necessities and comforts of life.—On the first of September, 1788, I was called in upon full pay to this division, where I have continued ever since, daily experiencing fresh instances of God's kindness towards me."

Though Captain B. has passed over in silence his literary labours during this period we must here advert to two treatises which he published in the year 1789; and the composition of the former of which had occupied part of the leisure afforded him by a long intermission of professional duties.

The first of these treatises was entitled "The Christian Officer's Panoply: containing Arguments in favour of Divine Revelation. By a Marine Officer." In

the second edition, published in 1806, the term *Panoply* was exchanged for *Complete Armour* : and the name of the author was announced, with the rank he had then attained ; “ By Colonel A. Burn, of the Royal Marines.” The occasion and design of the work are stated in the Preface :

“ The following arguments, in favour of a divine revelation, were first collected for the information of my own judgment, and establishment in the faith of the gospel ; but, having with regret beheld, during the course of a long service, how easily many of my brother officers, men of good sense and of a liberal education, were *stormed* or *surprised* out of their religion by their deistical companions, merely from an ignorance of the solid arguments which the cause of truth had to furnish them with ; I was led, from this weighty consideration, to think of publishing, for the use of the officers in the army and navy, what I had found so beneficial to myself ; attempting it in a style and manner familiar to their profession : having a hope that, in such a dress, it might not

only engage their attention, but prove in the issue conducive to the promoting of their eternal interests, that those among them (and I hope there are many) who have just sentiments of religion, and wish to retain them, might here find sufficient weapons to defend themselves against the daily attacks of military deists and infidels, who are but too numerous in that line, and too successful in gaining proselytes to their party.

“ I have endeavoured to collect those proofs that are best calculated to answer the common objections to the truth of revelation, which in general I have found its opposers most gloried in ; that thereby I might put the real Christian soldier upon his guard, furnished with sufficient artillery, not only to prevent his giving way, when he hears these objections started with an air of confident superiority, as if truth belonged to them ; but, if needs be, that he might also advance, boldly encounter his antagonist ; and, by a clear representation of truth, silence, if he cannot convince, him.”

The work consists of six Dialogues supposed to pass between a Captain and a Major. The Major at first betrays an entire ignorance of the nature of true religion, and an inclination rather to reject than to admit the external evidences of revelation. At the close of the conferences, he is represented not merely as satisfied of the authenticity of the Scriptures, but also as a believer in the doctrines they contain, and a subject of that internal and practical piety which he had before despised. This plan is not a mere effort of imagination. The author says: "The incidents mentioned in these dialogues are founded on facts; the characters real, and the conversion of the Major, in the last dialogue, in substance that of a valuable officer now on actual service."

Many writers who have displayed considerable ability in defending the cause of revelation against the attacks of infidels, have contented themselves with leading their readers to the outer court, as it were, of the Christian temple, without penetrating to what the Scripture calls "the mystery

of the faith." The most luminous and forcible statements of the evidences of revealed religion have seldom been accompanied with any exhibition of the doctrines and duties in which that religion consists, or of its genuine influence on the heart. The peculiar character of Captain B.'s work was justly described, in a recommendation prefixed to it, by the late Sir Richard Hill.

"What appears to me to be the grand excellence in this little volume, and what therefore principally induces me to recommend it to others, is, that its grand aim and design are not merely to furnish the head with irrefragable proof of the external evidence of our most holy religion, but to instruct and edify the heart, by bringing the truths of the gospel home to the conscience with life, power, and efficacy; without which, all knowledge would only tend to puff up; light would be without heat; and the professor himself, instead of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, would be barren and unfruitful; destitute of that

principle which alone can bring peace and comfort to his own soul, or make him useful in promoting the salvation of others."

The first dialogue opens with an allusion to a dispute about religion, which had taken place on the preceding evening between the officers of the regiment. This leads to a reflection on the mischiefs often resulting from such disputes, and a description of the manner in which they are generally conducted by the flippant opponents of revelation.

" *Captain.*—I have frequently beheld, with no small degree of pain, young officers, just entering into the service, afraid of the ridicule unjustly thrown upon real religion, have been led to renounce all virtuous principles, for the vicious libertine notions of their impious companions ; imagining they acted right in joining the majority. While the more hardened part of the company have been glad of the occasion, to turn the Scriptures of unerring truth into ridicule and contempt.

" *Major.*—But may not all this, my

friend, be owing to the badness of the cause you religious people espouse, or to the inability of the person who defends it?

“ *Captain.*—To neither. . The cause is good ; the proofs on which it is established strong and conclusive, not to be refuted : yet it is next to impossible, for the ablest advocate in defence of Christianity, to make any solid impression on our modern *no-thinking deistical atheists* ; whose religious sentiments (if they have any at all) are as inexplicable as the name I have given them ; for, though you should advance the most irresistible arguments, you will find them so blinded by prejudice, and so totally ignorant of the fundamental truths of that religion from which they derive another name, that they cannot bear to be convinced of its divine original. They wish it otherwise, and their pride will not suffer them to make the least concession : therefore they try every method to ward off the blow ; and, like the scuttle-fish, when pursued, that emits a black poisonous liquor to darken the paths of her pursuers, so they never fail to spread abroad their

wit and humour, mixed with blasphemous raillery, to darken the clear reasoning of their antagonists, that they may escape themselves in the confusion. And, if you follow and press them close, they will start from one branch of the subject to another ; quote a dozen detached mutilated texts of Scripture (which they remember having read when children), to answer all in a breath. And, if they be men of a liberal education, they will try to puzzle you with nice and curious inquiries, which only learned men, versed in oriental languages and customs, can easily solve. Or else they will quarrel about the sense of Hebrew or Greek words, which they very little understand ; enumerate the errors and differences in translations ; endeavouring by all means to puzzle and confound persons unacquainted with such things, and thereby to create in them a diffidence of the truth of divine revelation in general. And if you should succeed in driving them off this ground, on which they frequently shout victory, they then have recourse to their last favourite and never-failing argu-

ment ;—some of Voltaire's impious buffoonery, seasonably applied, sets the company into a loud roar ; the shout of triumph and applause is echoed from every mouth ; and when once the laugh is thus against you—it matters not whether you are right or wrong—you are sure to lose the day. I have with regret been engaged in many such unprofitable disputes.—Kind, seasonable reproof may sometimes be useful to such characters ; disputation only hardens them. But the most likely way to strike conviction, or what, at least, will prove most profitable to the person who follows it, is to set before them a bright example of every Christian virtue, that, by ocular demonstration, they may clearly perceive you act from a divine principle, to which they are as yet utter strangers." Pa. 8.

We shall proceed to a few more extracts, which we expect will excite in many readers a desire to peruse the whole work.

" *Major.*—How many years does Moses say the world was made before his time ?

" *Captain.*—About two thousand five hundred.

“ *Major.*—I can hardly conceive how the minute circumstances in his history could be handed down to him by tradition, through such a long series of years, without great errors. Pray how do you account for it?

“ *Captain.*—We Christians are fully convinced, from the most indubitable proofs, that Moses was inspired by the Spirit of God, and consequently could not err: but, setting that aside for the present, the means by which he came to the knowledge of many of these particulars, which we find in his history, are very easy to be conceived. The sound of two or three thousand years may frighten us at first; but, closely examining the matter, we shall find that what he recorded passed through very few hands before it came to him; not above six or seven. Adam, who was a favourite of Heaven, and admitted to familiar converse with God, and whom we cannot therefore suppose, in a state of innocence, to be wholly ignorant of the particulars of the creation, was alive many years in the days of Methuselah and Lamech.

These no doubt, as good men, embraced every occasion to instruct their grand children, Noah's sons, in all they knew of the history of the world, the fall of man, and the promised Saviour. They were both alive at the building of the ark: most probably assisted in the work; and died a very little time before the flood: Methuselah in the very same year. They conversed with the first men of both worlds; and Shem, their pupil, who entered the ark about the age of ninety-seven, was alive in the days of Abraham and Isaac; who no doubt received from him a very particular and distinct account of these great events. Jacob and his children imbibed it from their fathers; and engraved in their memories whatever Adam told them. And if Shem, at the age of fifty or sixty years, might have forgot any thing that had been related to him, he could always have recourse to Methuselah or Lamech." Pa. 21.

" *Major.*—I have often heard the Chinese history preferred to that of Moses, as including a much longer space of

time. Is there any truth in this assertion?

“ *Captain.*—Not the least. Though I know the deist has often triumphed on this ground, and foiled many a well-meaning Christian, who was not properly accoutred for the field: but that was the believer's fault, and not from any flaw in the cause he espoused. The Chinese, it is true, pretend to a greater antiquity than their neighbours, from a vain conceit of exalting their own nation above all others: an epidemical disorder which seems to run through the whole of profane history, and so obscures the real truth, that there is hardly any distinguishing it from error. But, with regard to the veracity of their chronology, you shall wholly judge for yourself. You are a good calculator, a staunch friend to astronomy, and shall have mathematical demonstration. No deist, however obstinate, ever required more. The Chinese have carefully, from the earliest times, observed the motions of the heavenly bodies; and recorded in their calenders remarkable eclipses, and very

singular conjunctions of the planets, as having happened in such and such an emperor's reign. Now, in this enlightened age, you know we can calculate back and tell the year, day, hour, minute, and second, when these eclipses, conjunctions, &c. happened at Pekin: and from hence we evidently perceive they have made many great and palpable mistakes in their so much boasted chronology. One in particular has been most satisfactorily demonstrated by the famous Cassini, from a very singular and most remarkable conjunction of the sun, moon, and several planets, mentioned in their annals as having happened almost at the very origin of their history. This celebrated astronomer, anxious to know the truth of this, calculated back, and from hence discovered an error in their chronology of *only* five hundred years; and proved to demonstration, that such an extraordinary conjunction of the planets actually did happen at China on the 26th day of February, two thousand and twelve years before Christ: that is, in the fourth century after the flood, in the

days of Noah and his sons, a little after the birth of Abraham. From all which, it is clear, that the boasted antiquity of the Chinese is forced (from proofs of its own recording) to contract itself within the compass of the Mosaic history, and to bring an additional proof of the veracity of the sacred records. Pa. 32.

“ *Captain.*—The manner of introducing my evidences, may, perhaps, at first appear singular to you, as I would fain wish to march in a different path from all those great men who have already written on this important subject, in a much abler manner than I can possibly think of pretending to: therefore I shall attempt to clothe some of their arguments in a style familiar to us both; and illustrate them by examples and comparisons drawn from a profession we ought to know something of, that we may see them in a more clear and interesting point of view; and thereby hope that their impression will be more deep and lasting: so, without further preamble, I shall advance them. Do you know the character of Ge-

neral S——t who commanded the army last summer at —— ?

“ *Major.*—Perfectly well. One of the best of men ; a soldier, a gentleman, and a great philosopher, respected and beloved by great and small. But what is all that to our present purpose ?

“ *Captain.*—Do you think that with all his influence (which you know was not a little) he could have persuaded a single man of the army, that, one day during the encampment, a certain regiment on the left having murmured against the severity of his discipline ; he ordered the whole army to be drawn next day on a small eminence, adjoining to the ground where that mutinous regiment only remained in their tents ; and, having addressed the officers and men in a pathetic speech, told them that, as proof of his being appointed their commander by God himself, and as a striking punishment for rejecting the divine appointment, that rebellious regiment should now suffer an uncommon destruction : and, that immediately on concluding these words, the earth clave asunder where

that regiment was encamped, and in a horrible manner swallowed them all up, tents, arms, baggage, wives, children, and every thing belonging to them; while the army, fearing a similar fate, lost all order, and fled affrighted from the awful scene?—I say, do you think that with all the eloquence of which he is master, he could make the whole army, or even one man in it, verily believe such an extraordinary event actually came to pass, if it really never happened?

“ *Major.*—No: I think it impossible. Because they must first renounce all pretension to the use of their senses, by which alone men are capable to ascertain the truth of such facts.

“ *Captain.*—Then you are no Roman catholic I find; for they will not give us leave to judge by this rule. However, by it you will allow it must be a very difficult matter, to convince a hungry man, just ready to starve, that you had plentifully filled his belly with wholesome food; when all the while he had neither seen nor tasted a morsel of any thing?

*“ Major.—*If the man be in his right mind, and have the use of his senses, it is the height of absurdity to say he can be convinced of what he neither saw nor tasted.

*“ Captain.—*If one man could not be convinced of this, how could four or five thousand at once?

*“ Major.—*I see your drift; and am fully convinced it was absolutely beyond the power of Moses, to make six hundred thousand men believe the unhappy fate of Korah and his company, if they had not seen it. Neither can I conceive it possible, that Jesus Christ could make so many thousand persons acknowledge their hunger sufficiently satisfied, if he had not really and truly fed them; without supposing a miracle greater than that said to have been wrought. Pa. 49.

*“ Captain.—*I will beg leave to propose the following illustration. Suppose I put this large folio volume into your hand assuring you, in a very serious and solemn manner, that it will not only instruct you in the most undeniable and important

truths respecting eternal concerns, on the crediting of which your present and future welfare depends ; but also contains the whole code of British laws, by which that nation has been invariably governed, from its first origin to the present day. Such a declaration would, no doubt, induce you to read the book ; where you would soon find a number of miraculous facts recorded, said to be performed by the power of the Deity, to confirm certain doctrines therein contained, which he chose to reveal for the welfare of his creatures ; and that these miracles were not only performed before thousands of men and women, but that the book itself positively asserts, it was written by the actors or eye-witnesses of the facts it relates : and that from the very day they were performed (as an undeniable proof of their divine authenticity), not only public monuments were erected, but outward actions instituted, and national observances ordained, to perpetuate the memory of them to the latest posterity : and that these institutions, observances, and anniversaries, have been constantly, care-

fully, and conscientiously, practised by the whole British nation, to the present day. This assertion would instantly lead you with eagerness to inquire, what these institutions and observances were ; and, among many others, you will find the following : —In commemoration of that important day, when God first chose our forefathers to make a favourite nation of them, all males in the land, from that day to this, have received, at a certain age, a particular mark in their bodies, to distinguish them from all other people on the face of the earth. To perpetuate a most astonishing deliverance, God himself required, that the first-born son in every family should be wholly devoted to his service ; and that in consequence of this, there is not now, nor ever has been, any other in the priest's office. For another miraculous display of God's power, a remembrancer of brass is to be fixed to the forehead, and bracelets to be worn on the arm. For a third, the whole nation, on an appointed night in the year, are to have a lamb roasted, and to eat every part of it in the greatest haste,

standing all ready accoutred for a long march ; and, for seven days together, are not to touch a bit of leavened bread. For a fourth, the land is to lie fallow every seventh year. For another, every family, at a certain time of the year, are to leave their houses for some days and live in tents. In short, the whole civil polity, and almost every law in the land, are only so many monuments of the miraculous facts recorded in this book ; the contents of which, king, priest, and nobles, are constantly to peruse and observe : parents are to teach it their children, and it is to be the subject of conversation on every convenient occasion to all generations. And all this has been so punctually and constantly practised in all ages to the present hour, that the sacred truths it contains, have never been adulterated, nor forgotten. Now, Major, tell me seriously and candidly what you would say of such a book ? would you believe it ?

“ *Major.*—I most certainly could not ; because it contradicts itself throughout,

and carries a notorious falsehood on the face of every thing it asserts.

“ *Captain.*—Now, Major, let me solemnly ask you a very important question, which, from what you have just now said, must puzzle you to answer ; as it has done, and ever will do, all despisers of revealed religion in every age. If Moses’s history be not really what it declares itself to be—the word of the Eternal God ; if the miraculous facts therein recorded, to which it appeals for its divine authenticity, had not really and truly been performed at the very time, and in the precise manner as there related, how was it possible to impose such a book on the whole Jewish nation ? In what manner did they all at once lose the use of their senses, to which it appeals, and by which only, you said yesterday, men were capable of judging of such matters ? At what period after Moses do you suppose such a miraculous imposition took place ? for miraculous it must be !——You seem to be lost in thought, as if I had prophesied right : but by no

- means hurry yourself ; weigh the question with the closest attention ; for the more minutely it is considered, the more my argument, I am confident, will gather strength. Pa. 67.

“ *Captain.*—I wish you had leisure to read Bishop Newton’s excellent performance on prophecy, you would then have a clearer view of the evidence it holds forth than I can pretend to give you ; but, for your present satisfaction, let us try to set it in as conspicuous a light as possible : and to that end it will be necessary to prove first, that the Scriptures which contain these prophecies, actually existed before the prophecy was accomplished.

“ *Major.*—We have already in a great measure done this, in our first conference on the antiquity of the Bible ; but it will be an additional pleasure to step back into ancient times for the materials you want. It is a wide field I always liked to wander in.

“ *Captain.*—We need not stay long in it ; for it is so clear and self-evident a truth, that the writings of the Old Testament

existed among the Jews long before our Saviour's time, that the most daring infidel of the present day, who is not altogether a fool, would dread to expose his ignorance in denying it. But for argument's sake, we will just point to two or three authors and circumstances in antiquity that sufficiently prove it. The first I would mention is Zoroaster, the chief of the sect of the Magians, who is said to have flourished about the time of Darius Hystaspes, above two thousand years ago. He wrote a book called the *Sadder*, which to this day is well known to be carefully preserved in Persia; and in it we find many considerable *traites* of the same history as that of the Bible, evidently collected from it at that period (as it is generally conjectured), while he lived with Daniel, whose disciple he is by some supposed to have been: but whether he was or not, it is very clear from his writings he had, at one time or other, at least some knowledge of the former part of our Scriptures, consequently they must have then existed.

“ *Major.*—This is a strong argument of their antiquity. I wonder you had not mentioned it before.

“ *Captain.*—There are so many to prove this truth, Major, that it is not possible I should recollect them all. The next that is brought to my mind you will find equally as convincing. Hecataeus of Abdera, a well-known author often quoted by Josephus, who followed Alexander in all his conquests, wrote a particular history of the Jews from Abraham to his own time; and in it very particular mention is made of their sacred writings; and several stories related concerning them, which, whether true or false, equally prove the existence of such a book as the Bible at that time: for had there been no Scriptures, Hecataeus could have related no anecdotes about them.

“ *Major.*—That is self evident: but I suppose there is very little credit given to the truth of these anecdotes, if there be only that historian's word for them?

“ *Captain.*—Philip de Mornai, that great statesman and eminent writer, takes

particular notice of them in a valuable work entitled “The Truth of the Christian Religion, &c.” but whether real or fabulous, as I already observed, it matters not; they evidently prove that the Bible existed before the time of Alexander the Great. But there are others besides Hecataeus who mention the sacred Scriptures. Numenius, a Pythagorean, whom several prefer to Plato, held them in such high esteem, that his books of the chief good, of number, and place, are full of passages quoted, with the greatest reverence, from Moses and the prophets.

“*Major.*—I have often remarked, that several of our acquaintance have made this objection against them, That they are not taken notice of by ancient authors: but you seem to have proved the contrary.

“*Captain.*—I will allow they are mentioned but by very few; and the reason is obvious as noon-day sun: the Jews were a separated people from all the rest of the earth; their language unknown to other nations; and their Scriptures held in too

great veneration to be made common. But when that people were scattered abroad by the kings of Assyria, and other powerful monarchs; had learned another tongue, and almost forgotten their own; it then became absolutely necessary to have their Scriptures translated into the language they best understood, for the use of their respective synagogues; and then all the world began to have access to them. But supposing no Pagan author had ever mentioned them, that would by no means prove their non-existence: neither Herodotus, nor Thucydides (two very celebrated historians) ever mentioned Rome, though the conquests of that famous people were then extended far and wide; but you would not infer from thence, that there was then no such place or people?

“ *Major.*—Certainly not; while I was well assured of the contrary from the testimony of others.

“ *Captain.*—But can there be a stronger argument for the antiquity of the Scriptures, than that which I just mentioned? I mean the well-known fact, of their being

translated into Greek, during the reign of Ptolemy Philadelphus, king of Egypt, three hundred years before Christ, and deposited in his library at Alexandria, a little while after the period we have just been exploring; when the time of the calling of the Gentiles drew nigh, and that it seemed necessary, that the prophecies concerning them should be made public to all the world. This translation is now well known by the name of the Septuagint.

“ *Major.*—I have read some very fabulous accounts about this translation, which I really cannot believe.

“ *Captain.*—Nor I neither, Major; but truth, like a jewel among rubbish, will always retain its native lustre. Though the Jews have added a string of miracles to this simple well-known fact, that by no means destroys the truth of the fact itself. If you were told a thousand foolish stories concerning the manner in which Pope translated his Homer, would that lessen your belief of his having really accomplished such a work?

“ *Major.*—No, while I had other good

reasons to believe he had certainly done it.

“ *Captain.*—Well, there are just the same arguments in favour of the Bible having been translated into Greek, some centuries before the coming of Christ, as there are for the translation of Homer’s Iliad into English verse sixty years ago. All ancient authors, Pagan, Jewish, and Christian, friends or foes to true religion, who have had occasion to mention the Septuagint, acknowledge the reality of this translation; and the testimony of a thousand facts and other witnesses agree to corroborate it. If it had not been so, would our Saviour himself have appealed so often to it, and quoted from it? Would his apostles have said so much about the Scriptures, and inculcated the study of them in their epistles and gospels, if they had not existed long before their time? Or would the Jews have written so very many, and so very long paraphrases or comments* upon them, both before and since the

* Jonathan, the Chaldee, and Onkelos, before Christ.

Messiah's time, if there had been no such book as the Bible to comment upon?

“ *Major.*—It is absurdity in the very abstract to suppose such a thing ; therefore let us drop the subject, as I am altogether ready to perform what I said in the beginning of our conference—freely confess when my mind was fully convinced of any thing ; which it certainly now is, that the Old Testament existed long before our Saviour's days ; and, that he must be an ignorant and obstinate man, indeed, who would presume to deny it. But let us now have a view of the Old-Testament prophecies fulfilled in the New.

“ *Captain.*—We need but look into our Bibles to see this. Christ being the sum and substance of the Scriptures, he is there prophesied of from beginning to end. The manner of his conception is there foretold to be supernatural ; of the seed of the woman, and not of the man, because he had no man for his father. He was to be born of a virgin, and that virgin to descend from David. The place of his birth is named. The second temple was to receive him ;

and, on that account only, deemed more glorious than the first. The time of his coming was pointed at by good old Jacob, about one thousand seven hundred years before it arrived, when the regal power should depart from Judah. Daniel, more particular than he, names the exact time, four hundred and ninety years; and then confidently asserts, that, at the conclusion of that period, the Messiah should be cut off, but not for himself. And with regard to the design of his coming, the nature and character of his person, with the manner of his death; the prophet Isaiah describes them full as distinctly as his own apostles did.

“ *Major.*—Mentioning Isaiah, you bring to my recollection the thoughts that have frequently passed my mind on reading the fifty-third chapter of that prophet. It is so like one out the gospels, I am always led to conclude, Isaiah must have been an eye-witness to the treatment our Saviour met with from the Jews.

“ *Captain.*—He certainly was taught this by the Spirit of God, and saw clearly

the day of Christ, as Abraham had done before him ; therefore, prophesied very minutely concerning almost every thing that was to befall him on his appearance in the world, many hundred years before the facts happened : describing most distinctly the complex character of his person as our Immanuel, both God and man ; the nature of his office as a mediator : the many great and precious blessings that would flow from the salvation he was about to accomplish for his own people : with many other striking consequences, that would follow on his undertaking and finishing this great work. All which are so many undeniable proofs that this blessed and sacred book, the Bible, is of divine authority. Do not you feel the force of this irresistible argument, Major ? or has it no influence with you ?

“ *Major.*—I have already, and do again most deliberately pronounce him an ignorant and obstinate man, who, from so many striking evidences, will not allow that the Old Testament existed long before our Saviour appeared ; and, consequently, the

predictions concerning him were then delivered ; therefore, how can I possibly evade the overpowering force of this argument ? It commands conviction, and leaves not the smallest room for opposition : but, with respect to the influence it has upon the mind, I must beg leave to postpone the discussion of that matter to another opportunity. Let us, for the present, continue our views into the prophecies of the Old Testament.

“ *Captain.*—It would be a work far exceeding the limits of our time, minutely to examine all the various prophecies contained in the Bible ; we must therefore confine ourselves to a short reference to a few of the most interesting, which more especially relate to the promised Messiah ; and particularly those that respect the singular circumstances attending his death ; that grand act which neither the blinded Jews, nor even his own disciples, could form any idea of ; but on which all our future hopes for happiness depend. These circumstances the prophets described as distinctly as the evangelists ; and his

bitterest enemies, instead of preventing, were principally employed, as instruments in the hands of Omnipotence, more effectually to bring them to pass. David, by the spirit of prophecy, declares they would give him gall to eat, and vinegar to drink. And the evangelist, in relating the fact, says, 'They gave him vinegar mingled with gall.' The royal prophet further predicts the piercing of his hands and his feet, the parting his garments, and casting lots for his vesture. And see how very exactly all this is fulfilled in John xix. 23, 24. Nay, the very words in which the chief priests derided him, are foretold by this prophet; 'He trusted in God, say they, that he would deliver him; let him deliver him, if he will have him:' and so wrote David of them, word for word, many hundred years before. Isaiah says, He should suffer with malefactors, that they would scourge him, buffet, and spit upon him; and so it came to pass. Zechariah; that he should be pierced; nay, tells you the exact number of pieces of silver they would give for him, and the use they would afterwards make of

that money. His body was not to see corruption, neither was a bone of him to be broken, that the Scripture might be fulfilled.

“ *Major.*—All this is amazing ; and appears to be an unanswerable argument to prove the divinity of the sacred Scriptures : but what astonishes me most, is the wonderful manner in which his inveterate enemies are brought in to fulfil these prophecies.

“ *Captain.*—Had his own frightened apostles been any wise concerned in the matter, it would have been said they acted so on purpose ; but surely nobody, that ever read the four gospels, would ever once entertain a thought, that either the chief priests, or Roman soldiers, performed what they did to fulfil the prophecies concerning him. The very reverse is self-evident ; for had these doctors of the law been aware of what they were doing, they would either have sealed their lips, or upbraided him in other words than those which David put into their mouths. Wine and honey would have been at hand, instead of vine-

gar and gall. They would have taken particular care, that not a bone in his body should have been left whole. And surely they would have given one or two pieces of silver more or less than just thirty, Zechariah's number; and when it was returned, they certainly would rather have thrown it away, than purchased a field with it; at least, not the potter's field. And with regard to the Roman soldiers, I believe we may safely venture to say, they knew no more of the sacred Scriptures, or the prophecies contained in them, than our military deists do; therefore can only be considered as instruments in the hand of divine Providence, when they parted his garments, and cast lots for his vesture; forbore to break his bones, and pierced his side with a spear.

“ *Major.*—There certainly is here a very striking display of divine wisdom and power, that the very persons who were striving with all their might to destroy the kingdom of Christ, should be those particularly employed in order more effectually to establish it. But shall we not

proceed in a further view of these prophecies?

“ *Captain.*—It is so large a field, Major, that as I have already hinted, it will not be possible for us to do it justice in the course of this evening’s conversation; I would therefore advise you to consult, at your leisure, those authors who treat largely on the subject: particularly Bishop Newton, with whose work I can supply you, and where you will find this subject handled in a complete and masterly manner. But before we part, we may turn our attention, a few minutes longer, to some of the great events foretold by our Saviour and literally fulfilled since his time.

“ *Major.*—I suppose you particularly mean that of the destruction of Jerusalem? and here again I must confess my having been struck with the same astonishment in reading Josephus, as I am now in reading the prophecies of Isaiah; for that author seems to have had nothing else in view, than to adjust his history to the predictions of Jesus Christ.

“ *Captain.*—But Josephus was a Jew,

a very strict one, and never espoused the Christian cause.

“ *Major.*—Then so much the more is his evidence to be depended on; for it is impossible any thing could be more exactly fulfilled, than the prediction of our Saviour concerning the destruction of Jerusalem was, as related by that Jew, in the history of his own nation. Christ foretold a tribulation, such as was not since the beginning of the world, no, nor ever should be: an assertion that we should have thought too strong, if the event had not fully justified it. The historian, in describing the complicated and unheard-of miseries that befel that devoted people and city, fills you with a kind of unutterable horror! Nature recoils and shudders at the scenes of distress, cruelty, and bloodshed, which he simply relates: it is hardly possible to read them without being affected: I could neither have conceived, nor believed them, if the author himself had not been an eye-witness of the facts.

“ *Captain.*—You have taken the weapons out of my hands, Major, and seem to

handle them very dexterously. Pray go on.

“ *Major.*—I beg your pardon, my dear sir: but really there is such a clear blaze of evidence in this one prediction of Christ, that I cannot forbear giving in my testimony to it, as sufficient of itself to support the truth of the sacred writings.

“ *Captain.*—Blessed be God, he has not left the truth of his own word to rest upon one, two, or a hundred predictions: but since this seems to have such weight with you (as indeed it ought with every reasonable man, and certainly had with the first converts to Christianity after the apostles' days), we will endeavour to consider it a little more attentively. In the first place, it was foretold by Christ, with all its concurrent circumstances, at least forty years before it came to pass; and is recorded, without the least reserve or obscurity, by three of the evangelists; whose gospels were spread throughout the world, while Jerusalem was in a flourishing state. And in these gospels many other strange events are predicted to precede the ruin of the

temple, all equally and exactly fulfilled as that was. Such as the appearance of false Christs, and false prophets, who deceived many to their destruction ; that his disciples should be brought before kings and rulers, for his name's sake ; that they should be hated, persecuted, and cruelly put to death ; that his gospel should first be published throughout the world, as a testimony to all nations ; and that so rapid should be its course, that some then present should not see death till all was fully accomplished : which we are sure the beloved disciple did not, whatever others might. The predictions of Daniel are likewise foretold to arrive first ; and the Saviour exhibits them as warnings to his followers, from which they should take the alarm, and flee with the utmost precipitation out of Jerusalem. And how graciously did he provide for their safety at that very critical juncture ! When the city was first besieged by the Roman army, it was full of Christians ; but the siege was unexpectedly raised during a short space, for no reason that history gives ; and they in-

stantly seized the favourable opportunity, obeyed their Lord's command, and fled to the mountains, to a city called Pella : and no sooner were they escaped, than the Romans returned to Jerusalem ; and then followed that horrid scene, as related by Josephus.

“ *Major.*—Horrid indeed ! and what is very remarkable, the more the conquerors wished and strove to exercise their humanity, the more they were forced to be cruel.

“ *Captain.*—When the Almighty executes his vengeance, he can prepare any instrument for the work : a virtuous and humane Titus, as well as a wicked and cruel Nero. Not all the efforts of a Roman emperor, at the head of a victorious and well-disciplined army, could save the temple from destruction, when Christ had said, that ‘ not one stone should be left ‘ upon another.’ The plough must pass over it in spite of all opposition.

“ *Major.*—I think I have read something about attempts to rebuild it.

“ *Captain.*—And these attempts in the issue proved stronger evidences in favour of our Saviour's prediction, than

all the numerous friends to Christianity could ever have produced : so frequently do we see the enemies to truth employed to establish it. Julian, the emperor, one of the bitterest enemies to Christ that ever existed, with a view to defeat this prophecy concerning the temple, determined to rebuild it ; and, in conjunction with the Jews, made great preparations for that purpose : but one far mightier than he baffled all his satanic schemes ; and by earthquakes, hurricanes, and eruptions of fire, destroyed the work ; and frightened the workmen in such a manner, that, after repeated attempts to succeed, with the same miraculous opposition, they were at last constrained finally to desist : not for want of will, men, money, or materials, but merely through dread of divine vengeance ; which even Julian himself trembled at, and never dared to attempt it more.

“ *Major.*—If these facts are well attested, they must needs be a strong bulwark to Christianity, and an indisputable evidence of the divinity of its blessed author.

“ *Captain.*—There is not a fact in history better attested than this: it is related by many historians of the same age, and mentioned both by Pagan and Jewish authors. The learned Chrysostom, in a sermon against the Jews, admitting it as a thing which they all well knew, tells them, ‘ it was yet recent in the memories even of their young men; that the inhabitants of Jerusalem, who were eye-witnesses to the fact, were still living to attest it; and the marks of it are too conspicuous in the rubbish of the work to be called in question.’ This was an appeal to the senses, Major, which you are so fond of; and we have not the smallest reason to doubt Chrysostom’s veracity; especially when corroborated by the united testimony of so many authentic writers of that day: such as Marcellinus, an heathen historian, Ambrose, Ruffin, Philostorgius, Zozomen, Nicephorus, and others; and even by Julian himself, in the fragment of an epistle, published by Petarius. Mr. Addison, who you will allow was sufficiently capable to examine the truth of historic facts, calls this an indisputable one: there is not a

doubt to be made, but it was the means at the time it happened of bringing numbers of Jews to embrace the Christian faith ; an effect it never could have had, if it had not been universally acknowledged to be true. Pa. 109.

“ Give me leave to recommend to you a general and accurate review of the holy Scriptures : they will bear examining. Consider attentively the wonderful and uninterrupted chain of connexion, by which they have been held together unshaken, through so many succeeding generations ; the various tempers, talents, and situations, of the respective writers of the books of which they are composed ; yet all perfectly harmonizing in the same essential divine doctrine they contain ; the purity, holiness, and goodness, of that doctrine ; with the awful display and grand ideas which they give us of the Supreme Being : and you will not possibly be able to suppose they could ever be the work of man’s invention, or the complicated labours of any set of men whatever. Read them with accuracy and candour, and you will find in their humble plainness, more awful majesty ; in

their genuine simplicity, more of the true sublime; in their unadorned attire, more real beauty; in their candid impartiality, more force and energy; than is to be found in any human composition, in any language, age, or country. Like common bread, suited to the taste of every palate, the weakest capacities among mankind can easily comprehend their general scope; while the proud sceptic will there meet with the depths of divine realities which he can never fathom, at which the most presumptuous tremble, and which sets the wisest of men on a level with the most ignorant: so excellently adapted are they to instruct the humble, and confound the pride of all. May that eternal Spirit who indited them, effectually reveal their divine import to your soul! You will then see and feel much more than I can possibly say to you about them. Pa. 114.

“ *Major.*—I have been repeatedly told this morning to exercise my reason, my reason: if I would but follow my reason, I could not be thus foolishly misled.

“ *Captain.*—Take their advice, Major;

only let it be right, unprejudiced reason, countenanced by genuine truth, and I will be bound it will lead you to the reception of true religion: but if they mean the superficial, depraved reason of our modern infidels, and pretended philosophers of the day, they could not have directed you to follow a blinder guide.

“ *Major.*—But is reason then to be totally discarded in matters of religion?

“ *Captain.*—By no means; for true religion is in no respect whatever contrary to the soundest reason, though in many of its divine truths it goes far beyond it; and whenever attempts are made to explain, fathom, or comprehend, these by the powers of natural reason, such attempts are generally productive of the greatest absurdities in those who are fool-hardy enough to make them: agreeably to the author you have in your hand, who says, ‘that, in
‘ matters which lie within that narrow
‘ circle of her intelligence, reason is un-
‘ doubtedly a very good guide; but on
‘ the subject of revelation, her province
‘ is only to examine into its authority;

‘ and when that is once proved, she has
‘ no more to do than to acquiesce in its
‘ doctrines : therefore is never so ill em-
‘ ployed as when she pretends to accom-
‘ modate them to her own ideas of recti-
‘ tude and truth.’ Pa. 121.

“ You may call that book of Euclid’s on the mantle-piece the production of enthusiasm, if you please ; but the demonstrations it contains very sufficiently convince me to the contrary. You and all the men upon earth may try to persuade me that the rays of the sun, which dart through these windows, wholly originate from the extinguished lamps in the streets ; but surely I should be deemed a very great fool to believe you, while I was convinced my eye-sight was good. So when I see a notoriously wicked man, both in principle and practice, become wonderfully and effectually changed both in heart and life, an ornament to the Christian name he bears ; you and all the world may cry out enthusiasm ! enthusiasm ! till you are hoarse ; but I can believe it nothing less than the real work of the Spirit of God

(which the Scriptures declare it to be), and a bright demonstration of the truth of the Christian religion. Many such instances have I known in the course of a very few years : some, whose profane conduct in their unregenerate state is still recent in the memory of almost every inhabitant of these towns ; who now view the amazing change that has taken place with astonishment and surprise. I breakfasted with one this morning, who, in his early days, was noted as the most abandoned and profligate young fellow in the place where he lived : a grief and plague of heart to his relations, a disgrace to his profession, and a nuisance to society : the town rang with his wickedness : but when sovereign grace stopped him unexpectedly, and unsought for, in the midst of this mad career, what an amazing change ensued ! good and bad beheld it with a degree of wonder. This hardened sinner was effectually turned from the error of his ways, became a useful member of society, a comfort to his friends, an ornament to Christianity ; and soon after a faithful and fervent preacher

of the everlasting gospel. Is not this ocular demonstration of the most convincing kind?"

"There is a grand display of the Almighty's power, confirming the veracity of his own word that passes unnoticed by thousands; and which, perhaps, you have never been a witness to: I mean the death-bed of a saint in the full exercise of faith, triumphing over every fear, and exulting with joy unspeakable in the clear view of an opening eternity; transported beyond all possible conception from a heart-felt experience of the substantial reality of divine truths, and anticipating the ecstatic raptures of a future state, almost beyond the power of frail nature to sustain. This is not the airy flight of imagination, Major, but a solid incontestable fact experienced by numbers, seen and admired by thousands. Death-bed facts are solemn things: they carry weight with them. Truth, if ever it comes uncorrupted from the human lips, it is at this decisive period; for how can we possibly harbour a thought, that the dying saint, who has done with the world, and expects every moment to ap-

pear before his God, would deliberately affirm what he did not feel. The celebrated Philip de Mornay, prime minister to Henry the Fourth of France, the greatest statesman of his age, the bravest officer, and the brightest Christian ; being asked a little before his death ‘ if he still retained ‘ the same assured hope of his future bliss, ‘ which he had so comfortably enjoyed ‘ during his illness ? ’ made this memorable reply : ‘ I am a thousand times more confident of it from the incontestable evidence of the Spirit of God, than ever I ‘ was of any one mathematical truth from all ‘ the demonstrations of Euclid.’ Pa. 148.

“ *Captain.*—It is with peculiar pleasure, I find there will be but very little trouble for me to collect evidences for your further satisfaction ; your own experience, as we go along, will furnish us with as many as we shall be able to discuss this evening. What a blaze of light, for example, must the present state of your mind throw upon the sacred Scriptures ? how clearly, and very particularly throughout both the Old and New Testament, do they foretel and de-

scribe the manner and effects of this total renovation of heart? The great Author of our salvation, his prophets, apostles, and evangelists, all positively insist upon the absolute necessity of being thus regenerated, or born again. It is called a new creation, a new man, a new birth unto righteousness; and it is said concerning it, that 'old things are passed away, and that all things are become new.'

" *Major.*—This is emphatically the state of my soul at present: it seems as just entering into a new world, or commencing a new state of existence; so vastly different is its conception of things now from what it was a few weeks ago: and the analogy between its present feelings and the word of God is so very striking, that it produces a heart-felt satisfaction which I can by no means describe; though its effects, I can easily perceive, are very different from those produced by the historical, scriptural, and ocular proofs mentioned in our former conferences. The one silenced all objections that the prejudiced mind had to allege against the divi-

nity of the sacred Scriptures ; clearly pointing to the side where reason should lean ; yet left no lasting impression, or deep conviction, sufficient to touch the heart, or bias the conduct. But this brings a feeling, enlightening, and operative persuasion of the truth to the soul ; removes every impediment, doubt, and scruple ; making faith rest, with the sweetest confidence, on their divine authority. Pa. 171.

“ *Captain.*—I can speak from long and happy experience on this delightful subject ; which has proved an inexhaustible source of consolation to my soul, in every intricate and perplexing path through which it hath pleased God to lead me : for, to the honour of his great name, with the deepest humility I can confidently say, he has a thousand, and a thousand times heard and answered the cry of his unworthy dust, when no human help was near to succour. O how often, in a time of imminent danger, when all has been darkness around, not the least hope of deliverance from any quarter ; the trembling heart just ready to sink under its fears, and give up all for

lost, have I fled to a throne of grace, and found instant relief? Some unforeseen, unexpected, nay, I will be bold to say, sometimes miraculous display of divine Providence has suddenly intervened, and constrained me to cry out in an ecstasy of holy joy, 'The Lord he is the God, the Lord he is the God.' These are precious moments, Major, which a stranger intermeddleth not with; happy earnestness to the ravished soul of the certainty of its interest in a Saviour's love: pearls which by no means we should cast before swine; lest, being totally ignorant of their immense value, they should only trample them under foot; and, perhaps, turn again and rend you with the opprobrious epithets of poor deluded enthusiast, or lying, canting hypocrite. But while the tongue of ignorance rails, the hand of reason will set her seal to the truth of plain matters of fact; for what my eyes have repeatedly beheld, what my hands have handled, and my heart a thousand times felt, of these things, I must necessarily believe to be true; and may fairly conclude, from the

sacred oracles, that they were special marks of God's peculiar favour, or they never would have been so remarkably and so seasonably answered. I well know that the men of the world (particularly those we are most conversant with) are obstinately prejudiced against all this, and wholly object to the Christian's life of faith, because they cannot possibly comprehend it; but neither obstinate prejudice, nor blind ignorance, can lessen, much less overthrow, a well-attested fact. Not all the men upon earth, nor all the devils in hell, will ever persuade me to the contrary of what I have thus seen, felt, and enjoyed. True religion is a very different thing from what thousands and millions in the world take it to be: it is not a vague notion that floats in the brain; an incitement of natural conscience to a ceremonious attendance on the outward ordinances of divine worship; nor an empty sentiment wavering in the mind that has no influence on the conduct; but a holy, lively, and active principle of divine love, rooted in the heart by the Spirit of

God; felt and experienced in its powerful operations by the true believer, all his journey through time." Pa. 182.

To describe the religion of the heart, to maintain the doctrine of divine influence, and to inculcate the submission of reason to revelation, was sufficient to attract the censure of some of the critics of the day. The last of these things includes the other two. That the religion of the heart, which cannot but regulate the life, is the only true religion, and that divine influence is necessary to real piety, are principles not to be denied, if the authority of the Scriptures be admitted. With particular reference to what is said of the submission of reason to revelation, in a passage which we have transcribed, the Monthly Reviewers "remark, that there is a manifest inconsistency, to say nothing of ingratitude, after having employed reason in establishing and defending revelation, in dismissing her as a blind guide."

But unless the reason of man be superior to the wisdom of God, this is a mere gra-

tuitous assumption ; declamatory accusation, without proof or argument. Of what use is our examining and establishing the divine authority of the Bible, if we still hold ourselves at liberty to explain away or reject the doctrines it contains ? When reason is convinced that it is God who speaks, or any one on his behalf, what can be so reasonable as an immediate reception and belief of all that he communicates, however it might elude our penetration to discover, or may exceed our capacity to comprehend ? To question what God affirms, to dispute what he determines, must surely be " inconsistency, ingratitude, and contempt," of the very worst kind.

" But," say the Reviewers, " we must not attempt to reason with a writer who renounces reason as a blind guide." Whether these gentlemen would have considered Lord Bacon as *a writer not to be reasoned with*, is not for us to determine. His sentiments on the claims of revelation to the submission of reason were the same as those of Captain Burn. The following

passage, in his celebrated treatise on the *Advancement of Learning*, contains so much sound argument in a few words, that we cannot deny ourselves the pleasure of reciting it. "The prerogative of God comprehends the whole man; and is extended, as well to the *reason*, as to the *will* of man: that is, that man renounce himself wholly, and draw near to God. Wherefore, as we are to *obey his law*, though we find a reluctance in our *will*, so we are to *believe his word*, though we find a reluctance in our *reason*: for if we believe only that which is agreeable to our *reason*, we give assent to the *matter*, not to the *author*; which is no more than we would do towards a suspected and discredited witness."

: The force of truth however extorted from the Reviewers a testimony not altogether unfavourable to the work. "Some of the principal arguments in favour of revelation are here clearly stated, in the easy form of dialogue. The work may be of use to those who are accustomed to ridicule reli-

gion ; provided only that they can be engaged to read it."

What the Reviewers contemplated as possible, was soon realized in fact. The circumstance of a military man having written a book upon religion, afforded gratification to its friends, and excited the curiosity of its enemies. The work obtained numerous readers, and its perusal produced the most beneficial results. The conversion of Captain James Wilson was alone a rich reward to the pious author. That gentleman had spent many years in India ; and having acquired a moderate competency, had returned to his native country to enjoy the fruit of his labours. If escapes from dangers which excluded every hope ; if privations and sufferings which few of his fellow-sufferers survived ; if deliverance from miseries the severest that humanity could endure ; if the continuance of health while almost all around were sickening and dying ; if restoration from diseases which was almost universally fatal ; had been sufficient to convert a sinner

from the error of his way, their efficacy had been exemplified in the regeneration of Captain Wilson. But miseries and mercies had alike failed of effecting any salutary impressions on his heart. He rejected the word of God, and was wholly unconcerned about eternity.

In this state, he took up, after a fit of sickness, at the suggestion of a friend, *The Christian Officer's Panoply*. As he read, a ray from the Father of lights shone into his mind. The force of truth was no longer to be resisted. He found a witness within to the doctrine of the Scripture. Its portraiture of the human heart was a faithful representation of his own. The discovery of his condition as a sinner, prepared him to appreciate and embrace the salvation of Christ. The gospel appeared the only system competent to provide for the happiness of man, and the service of God a most reasonable service. Commencing a new course of existence, he no longer lived to himself. To promote the glory of his Creator and Saviour, and the

good of his fellow man, became the object of his ardent pursuit.

When the Missionary Society instituted in London in the year 1795, proposed sending a vessel with missionaries to the islands of the Pacific ocean, he offered himself to conduct the voyage without any pecuniary reward. This disinterested proposal being accepted, he quitted his comfortable retreat and his native land to encounter all the inconveniencies and difficulties of that long and perilous navigation. The commission he had undertaken, he discharged in a manner that commanded universal respect.

After his return, his remaining days exhibited additional evidence of the sincerity of his profession. He lived and died a distinguished ornament of the faith he had so long despised.

The other work published by Captain B. in the year 1789, was a pamphlet with the following title: "WHO FARES BEST, THE CHRISTIAN OR THE MAN OF THE WORLD? OR THE ADVANTAGES OF A LIFE

**OF REAL PIETY TO A LIFE OF FASHION-
ABLE DISSIPATION. BY A MARINE OF-
FICER."** In writing this tract, the author announces in the preface that "he had two objects principally in view. The one, to detect and expose the malicious intention of the grand deceiver of mankind, in one of his infernal schemes, by which he hoodwinks and ruins his thousands; artfully insinuating, through the mouth of his numerous agents, that truly religious people are a set of the most despicable, ignorant, melancholy, wretched beings that ever existed on the face of the earth; wholly incapable of enjoying the rational pleasures of life; or of filling up their places as members of society, with any credit to themselves, or honour to their country.. Whereas he well knows the very reverse is the case; that they really are the most rational among men, whose religious joys, and solid, though interrupted, happiness in time, as well as the glory that awaits them in eternity, he daily envies: and dreads nothing so much as letting his own subjects perceive it, lest they should

thereby be induced to leave his service. Would to God this feeble attempt, as an instrument in his hands, might be made useful in opening some of their eyes! The other object in view was, to procure, if possible, a little assistance towards the support of the gospel in the church of Christ, at Strood; by appropriating the profits that might arise from the sale of this pamphlet wholly to that purpose. If any of these ends can, in the smallest measure, be obtained, the author will think himself amply rewarded, and his time well employed. But should he succeed in neither, which he fain would hope will not be the case, the purchaser of this book is sure to be no loser; for supposing he should not like its contents after he has read it, he will not have to lament that his money was altogether thrown away; as he may rest confidently assured, that, through the divine blessing, it will be wholly employed to the very best of purposes—the cause of God and of truth.”

Like the author's principal work, this also is written in the form of dialogue;

which gave him an opportunity to enliven the gravity of religious discussion by the sprightly sallies allowable in familiar conversation. We shall introduce a few passages, which will exhibit a fair specimen of the whole.

“ *Eugenio*.—I know 'tis a very false, but too prevailing opinion, that we Christians do not, and must not, enjoy the common blessings of life, which our senses are capable of affording us; whereas, in reality, we are the only persons in the world, who have the true relish of these blessings.

“ *Horatio*.—Pray, how do you make that out? I'm sure I rose this fine morning without one distressing thought, had a delightful ride over the heath, enjoyed the fresh air, returned with a keen appetite to breakfast, and relished a dish of fine flavoured tea with as high a *goût* as you or any man ever did; and can you say more?

“ *Eugenio*.—My dear sir, the cows in that meadow enjoyed as much as you did; and I fancy a little more: they never in all their lives had a distressing thought to

disturb them, and that's more than you can say ; they had the first taste of the pure air, that exhilarated your broken constitution this morning, and perhaps a much higher relish for the food they enjoyed.

“ *Horatio*.—Thank you, kind sir, for your easy introduction to this polite assembly ; I hope you will make one of the number, or inform us of the very superior advantage you have over every body else. Pray throw it into the scale, and let us see if there's any weight in it.

“ *Eugenio*.—In the first place I enjoyed every thing you mention, with all the keen sensations of genuine delight that health, peace of mind, and a good appetite, could inspire ; but what certainly added a double relish to these enjoyments, and decidedly gave me the advantage over you, and the animal creation, was the sweet and transporting sensations of love and gratitude which I felt glowing in my breast to the gracious Author of these unmerited mercies ; from whose hands I received them, not only as kind tokens of his present paternal affection *for me*, but as sure pledges of his

future and eternal regard. This transporting thought roused every faculty of my soul to sing aloud in his praise ; and while the divine principle of love was in exercise, I partook of his temporal blessings, with a kind of heavenly relish, far beyond any thing you ever did, or possibly could enjoy without it ; for let the sensualist rave and riot as he pleases, it will ever remain an undeniable fact, universally asserted by reason, revelation, and long experience, that none can view the delightful scenes of nature, with divine appropriating ecstasy, or enjoy with true filial gratitude, the returning blessings of Providence,

“ But who, with filial confidence inspired,
“ Can lift to heaven an unpresumptuous eye,
“ And smiling say—My Father made them all.”

“ *Horatio*.—How do you know I never enjoyed this as well as you ?

“ *Eugenio*.—I am pretty sure you never did ; and you will acknowledge it too, when you have answered me this question. Pray, did you ever ask a blessing from

God, or give him thanks for any one breakfast you ever had ?

“ *Horatio*.—Really I cannot remember I ever did. You know it is not customary to do it at breakfast.

“ *Eugenio*.—Then I am sure it is not customary with you to enjoy what I did ; for how is it possible you could feel any grateful sensations towards God, who never once entered into your thoughts all the while you were feeding on his bounty ? And what a mean opinion must you have of that man who regulates his religion by the inconsistent notions of an idle and absurd custom ? Is this agreeable to that reason you so much boast of ? We religious folks are frequently accused of acting contrary to its dictates ; but leaving it wholly to your own judgment, I would ask, who acts most rationally here ? He who thanks God for every meal he receives, or he who only thanks Him for one ? Pa. 13.

“ *Horatio*.—These spiritual and heavenly joys you talk of, pray whereabouts do you find them ?

“ *Eugenio.*—To tell you the plain truth, Horatio, I am greatly at a loss how to act with you here. I could wish from my heart to be able to give you a just idea of the Christian’s religious joys ; but the Scriptures of unerring truth inform me ‘ that they are spiritually discerned,’ hidden from the carnal mind, and caution me not to cast these precious pearls before swine, lest, being ignorant of their value, they should trample them under their feet, and turn again and rend me : and though I have no dread of such harsh treatment from my friend, yet I know the word of God is true, and that all my attempts to make you rightly comprehend the joys of the gospel will certainly be in vain, unless they are accompanied with a divine power, far superior to any thing that fallen nature is possessed of : but notwithstanding this, if you can but banish all prejudice from your mind, exercise your rational powers, and seriously reflect on the divine origin of these joys, their pure and holy nature, and happy effects on the believer’s conduct, joined to the united testimony of a thousand

credible and living witnesses ; I'm well persuaded, though you may not comprehend them, you cannot but see something of *unknown, unfelt*, preciousness in them, sufficient to convince you they must far outweigh any thing you can put in the scale against them. Christians who have something more than a name, who truly and savingly believe the important truths of the gospel, find them productive of the most substantial realities ; need no historic proofs to convince them of their divine authority, but from frequent and happy experience can set to their seal that God is true. With a holy confidence they look up to him for an accomplishment of the gracious promises he hath been pleased to make in his word, seek for it in the ordinances of his own appointing, and are not disappointed ; for in these means of grace, the usual channels through which he conveys his blessings, they get such clear and comprehensive views of the mystery of redeeming love ; of the glory, harmony, and stability, of the divine perfections, eternally united to accomplish the glorious plan of

salvation ; its freeness, fulness, permanency, and suitableness, to their own wretched case, as sweetly and powerfully constrain their willing hearts to embrace it, as completely finished for them. Faith then in exercise, with penetrating eye, explores the heights and depths, the lengths and breadths, of the love of God in Christ Jesus ; views with divine astonishment the unsearchable riches of Christ, and in holy triumph calls them all her own ; while the enraptured soul, overwhelmed with a feeling sense of her own nothingness, as wholly unworthy of such unmerited favour, labours under a pleasing weight of gratitude, which she can never fully express ; and sometimes is so sweetly circumfused with the ecstatic manifestations of divine love, as even to forget for a time her dull companion the body, to which she is so very closely connected, anxiously longing and panting for the full expansion of all her powers ; that she may enjoy, without interruption, the eternal fulness of that unutterable bliss, of which she has now such ravishing foretastes. Pa. 29.

“ *Horatio*.—Is he (the Christian) not subject to all the cares, troubles, and disappointments, of life as well as others?

“ *Eugenio*.—Yes. But he knows who sends them, whence they first sprung; what valuable ends, by the converting power of infinite wisdom, they are made to answer. To him they are changed from curses to blessings; all invariably work together for his good, and can never give him pain, as they do the wicked: but the believer's peculiar mercy lies in this, that having his will effectually subdued by the irresistible power of sovereign grace, it is, from that happy period, sweetly mingled with the will of God; and they become one. Agreeably to this precious Scripture truth, they dwell in God, and God in them. Whatever God wills, they will. And if God must necessarily have every thing his own way, so has the Christian. Whatever befalls him, whether of a prosperous or an adverse kind, of a painful or pleasing nature, his constant language is, ‘ ’Tis the Lord, let him do what seemeth him good;’ knowing it is the wise and

gracious allotment of his heavenly Father, which he not only hopes may, but is confidently assured shall, most certainly terminate in his present and eternal welfare. Therefore he never dares to call in question, any of his awful and sovereign decrees ; nor presumes to cavil at any of his mysterious revealed truths ; nor wishes to alter one single dispensation of his Providence towards him ; but cheerfully sings with the poet,

My will conformed to thy celestial voice,
Knows no restraint; for duty is her choice.
What ills thou send'st, I thankfully approve,
As kind corrections, pledges of thy love :
In every change, whatever stage I run,
My daily wish succeeds ; Thy Will be done.

Did you never hear the old story of the pious countryman ? When the esquire asked him what weather it would be to-morrow ? ‘ Just what I please,’ replied he. ‘ What you please !’ said the esquire : ‘ What do you mean by that ?’ ‘ Yes, sir, ‘ just what I please ; for I am very sure, it ‘ will be just what pleases God ; and I’m ‘ as sure that will please me.’ Just so it is

with the real experienced Christian, who lives near his God, and enjoys much communion with him : whatever paths through life he is called to tread in, he is always sure to have his own will, because it is wholly submitted to, and sweetly coincides with the eternal mind of God, who worketh and ordereth all things according to the counsel of his own will. If the turning of a straw would totally reverse the most disastrous event that ever befel him, he would not do it ; because it would imply a distrust of that infinite wisdom, power, and goodness, in which he has the most unbounded confidence. To this happy state of resignation, an illustrious character in France, *viz.* Archbishop Fenelon, arrived, when he saw his favourite prince a breathless corpse before him. Pa. 45.

“ *Horatio.*—Sure, Eugenio, all worldly men do not die as Captain R. did ?

“ *Eugenio.*—No. But a great many do. I myself have seen several launch into eternity, in this awful manner. Some, indeed, act very differently : take no small pains to smother all thoughts of futurity ;

dare every danger ; and hurry into it at a venture. Others deceive themselves with false hope ; relying on the mere mercy of God ; when they have lived all their lifetime in sin, and still retain the love of it in their hearts ; never once forming an idea that justice is as essential a perfection of the Deity as mercy. Others, like the brute beast, die without any thought at all ; ignorant that they have a soul ; totally unconcerned about heaven or hell ; neither wishing for the one, nor dreading the other. But, you nor any body else, ever saw the real Christian (having the exercise of his reason) make such an awful exit as our late unhappy friend : nor even as any of these I have mentioned. A full proof this, that there must at least be something very valuable in true vital godliness. I will indeed readily allow, that all believers do not die equally happy, as to sensible enjoyment. Many are not blest with that full assurance of faith which thousands have experienced. But they all, more or less, have a well-grounded hope, which supports them in, and carries them safely

through, the dreary valley of death. Some are very sorely thrust at by the enemy of souls, to the very brink of eternity; and get to heaven, as it were 'with the skin of their teeth;' disputing every inch of the way. Others are naturally of such a timid, fearful disposition, and have such humbling views of their own utter depravity, that they can just cast themselves into the arms of their gracious Redeemer for shelter in this dread moment, and cry, 'Lord, save me, or I perish:' and here they are as perfectly secured as Paul was, when he could exult and say, 'I have fought a good fight, I have finished my course, I have kept the faith, &c.' Indeed some of the weaklings of the flock, of this latter description, just before they launch off, frequently shout victory through the blood of the Lamb; having the port of glory full in view. I have seen and heard them do it. And now, to draw the whole to a conclusion, I dare venture to affirm, that no man, who has been a witness to these different death-bed scenes (and has the use of his reason), but must take up the

language of the covetous prophet, and say, ' Let me die the death of the ' righteous, and let my latter end be like ' his.' " Pa. 81.

This tract met with a favourable reception, the whole impression was sold, and a new edition was published in the year 1792. A third edition was called for in 1810. In the year 1792 also, Captain Burn published some pamphlets on the subject of the Slave Trade, of which the second contained " A new and most powerful argument to abstain from the use of " West-India Sugar." But, instead of detailing this, striking as it was, we must return to the article in the journal, dated March the 25th, 1791 ; which contains all that can now be stated in continuation of the Captain's history to that time.

" When a dispute with Spain was likely to take place, last year, I was ordered on the recruiting service ; but so near quarters, Croydon in Surrey, that I easily managed that business without moving from home. But several Captains, who were for sea-duty before me, having then embarked,

brought me to be one of the first to go in this fresh armament against Russia. Accordingly I this morning embarked on board his Majesty's ship Arrogant, Captain Harvey, who commanded the Sampson last war when I left her in the year 1782."

In this duty Captain B. spent nearly six months, but without going to sea, except from Chatham or Sheerness to Portsmouth, and back to Chatham; where he disembarked with his party, and went into barracks on the ship being paid off.

In May, 1792, Captain B. received a communication from the Directors of the Sierra Leone Company, who offered to appoint him second in command at their new settlement on the coast of Africa. But the interests of his family forbade a relinquishment of the present advantages and future prospects of the marine service for any emolument which the Directors could with propriety grant.

About the same time he was appointed to the Assistance, in which he made a voyage to Newfoundland. Just after his

arrival at St. John's harbour, he completed the fiftieth year of his age.

“ September 8, 1792. I have now lived half a century ; but how very little of that time has been truly devoted to God's glory ! I am constrained to acknowledge that I am a most unprofitable servant indeed ! Were it not for the atoning blood and perfect righteousness of Christ, I should despair of ever reaching heaven. But this is a strong tower, into which I trust I have been enabled to flee, and where I find myself perfectly secure : and the more I see and feel this security, the more I am enabled to live to the praise of God.”

Towards the end of the year, the Assistance returned from Newfoundland, and in the following spring went to Corunna and Gibraltar. On both these voyages, and especially the last, Captain B. found a seafaring life increasingly unfavourable to his health. He was afflicted with lowness of spirits, uneasy sleep, frightful dreams, nocturnal perspirations, constant pain in his right side, and other distressing sym-

114 *Returns Sick from Gibraltar.*

ptoms. Severe indisposition induced him, immediately on his return from Gibraltar, to apply to the Admiralty for leave of absence for two months ; which he had no sooner obtained than an order was given for the removal of all the marines from the *Assistance* to the *Montague* then on the point of sailing for the West Indies. This combination of events Captain B. considered as a remarkable interposition of Providence in his favour ; at once terminating his career of duty on board the *Assistance*, and saving him from the disagreeables and dangers of a West-Indian voyage, from which under existing circumstances it was not probable he could live to return.

In consequence of the precarious and languishing state of his health, his term of relaxation from duty was extended to four months, at the end of which he was again employed in the recruiting service. He was first stationed at Colchester ; but having spent a month there with scarcely any success, he was ordered to remove his station to Rochford.

This removal was highly gratifying, as

the situation of Rochford admitted of his passing most of his time at home, without at all neglecting the business confided to him ; in which he had the satisfaction of being very successful, " sending in more men to serve their country as marines, than any two officers in the corps, on the same service."

Captain B. had for some years felt " a strong desire to spend the remainder " of his days in the country, secluded " from the bustle of the world." A principal reason for this wish was the hope of diminishing the expenses of his growing family, which he found great difficulty in supporting. About Michaelmas, 1794, he entered upon a small estate, situated two miles from Strood, and consisting of a cottage and thirteen acres of meadow-land, of which he had taken a lease for fourteen years at twenty-five pounds a year.

This measure, however, was far from accomplishing the expected improvement in his circumstances. The repairs, required to render the house fit for the reception of his

family, involved him in considerable expense, and he was too little acquainted with rural affairs and the arts of the world, to manage his little farm with any advantage. The distress of his mind under the increase of pecuniary difficulties, can only be conceived by those, who, with equal delicacy of feeling and integrity of principle, have laboured under similar embarrassments.

There appeared no prospect of deliverance from these difficulties, unless the means should be afforded by the liberality of some opulent friend. No one occurred to his mind so likely to assist as the Earl of B—y, with whom he had formerly been intimate in France, but whom he had not seen for the last twenty years: and the long suspension of their intercourse left but little hope of success. To this nobleman, however, with an aching heart and trembling hand, he ventured to write, stating his necessities and soliciting aid. The fifth day brought a letter from the earl, containing an order on his lordship's banker for one hundred pounds. The satisfaction produced by this donation bore

a proportion to the anxiety which had preceded it. With the liveliest gratitude for the generosity of his noble friend, Captain B. did not forget his obligations to his Supreme Benefactor, but received this seasonable supply as the answer of his heavenly Father to the many prayers for relief which had ascended from his troubled heart. About a week after, he says : “ The great deliverance the Lord has just “ wrought for me by means of Lord B—.’s generous present, has enabled me to close this year with joy.—I have now nearly paid it all away, that I might enjoy the satisfaction of saying, at the close of the year 1794, that I am out of debt.—Me-thinks I shall never forget it, or doubt of the Lord’s goodness any more : it was so seasonable, just adequate to my wants, that the more I think of it, the more I see the love of God, and consequently enjoy a continual feast in praising him.”

In the autumn of 1795, Captain B. was called in from the recruiting service, in which he had spent about two years ; and was ordered to hold himself in readiness

118 *Interview with Captain Wilson.*

for sea-duty. After waiting some time, he was appointed to the Goliath, and embarked at Portsmouth on the 24th of March, 1786.

At Portsmouth Captain B. had the pleasure of an interview with Captain James Wilson, and of hearing from his own mouth an account of his conversion by means of *The Christian Officer's Panoply*. Captain B.'s gratitude to God for this event was combined with humility, which led him to regard it as an example of the declaration of the Scripture, that "God hath chosen the weak things of the world to confound the mighty,"

The Goliath sailed with a convoy, first to Gibraltar, then to Corsica, and thence to Leghorn. We will give one passage from Captain B.'s journal written at Leghorn.

"June 3, 1796. Yesterday a party having been formed to go to Pisa, I could not resist the temptation of being one of the company. The day was delightfully fine, the distance about twelve miles, through a most beautiful country, and the road as good as any about London. Arrived at

Pisa, we engaged a *domestique de place* to shew us every thing worth seeing. We were first introduced into the chapel of St. Stephen, just at the time they were performing mass at one of the side altars : but our guide, with all the unconcern imaginable, led us through the holy group, as they were kneeling, and crossing, and bowing to a bit of wafer ; pointing, as he led us up the steps of a silver altar, to the most striking paintings on the walls, which were indeed well worthy of notice. From this chapel, we went to the cathedral, a noble and ancient building, beautiful in the interior, beyond any thing I ever saw ; particularly from the great number of the finest paintings by the best Italian artists, the gildings of the roof, and the painted windows. It is also famous for its brazen gates, cast some hundred years ago at Jerusalem, and still in the highest perfection. They are indeed magnificent, ornamented from top to bottom by a number of square compartments, each containing a variety of figures, representing some Scripture history. From the cathedral we viewed the

baptister or dome, in which is a whispering gallery nearly equal to that of St. Paul's. The font of marble, finely gilt and ornamented, is *big enough for two or three people to swim in*. The pulpit, of the purest alabaster carved in a masterly style, is an exquisitely fine piece of workmanship. From hence we went to the famous burial-place, surrounded by a large square building supported by pillars in the inside. The centre of the square is filled with sacred earth brought from Jerusalem, which we presumed to tread on, that we might have it to say we had been on the ground on which Jerusalem stood. The dead are interred in stone coffins, and under the marble pavement, between the pillars and the wall. The walls all around are ornamented by fresco paintings, now much tarnished and defaced by time; those representing the resurrection, and heaven, and hell, are the most striking. A Protestant can hardly forbear smiling at seeing scarcely any one on the Saviour's right hand but the different orders of monks, popish saints, and a few crowned

heads. God be praised, the church of Rome is not infallible.—But the most remarkable thing to be seen at Pisa is a tower 200 feet in height: the foundations having given way on one side*, probably soon after it was built, makes it stand so much awry, that one would think the first puff of wind would blow it down; though it has now stood in that state some hundreds of years. We went up 293 steps to the top, and from the gallery all round had one of the most beautiful views I ever beheld.”

From Leghorn they proceeded to join the fleet, under the command of Sir John Jervis, then blockading the port of Toulon. Though far from the sanctuary of God, and in a place where the sabbath received not even the external homage of a few hours intermission of accustomed iniquities,

* Mr. Tapper, in his Professional Observations on the Architecture of France and Italy, is, like Captain Burn, of opinion, that the deviation of 15 degrees from the vertical line, is occasioned by want of care in laying the foundation. Pa. 62—65,

Captain B. knew what it was to enjoy a sabbath of the mind.

“ June 26, Sunday. I bless God, I can this day say from happy experience, It is good for me to wait upon the Lord. In the exercise of secret prayer, reading, and meditation, I have found that solid peace and heartfelt pleasure, to which I am sure my blaspheming companions around me have been utter strangers. But O my soul, remember that grace alone hath made the difference. Give God all the glory.

“ September 11. Surely this has been a comfortable sabbath day to me. Without the use of those means that Christ's true followers on shore enjoy, I have found he can bless the soul that sincerely seeks his face. O the pleasure of having a covenant God to go to, under whose wings I may find shelter from all the impiety and blasphemy of wicked men who surround me! When I can escape from their profane society, retire to my cabin, shut the door, and address my heavenly Father with a humble and holy boldness; the pleasure of such a scene is, beyond all expression,

sweet and delightful. Lord, give me many such foretastes of glory.”

The approach of winter rendered it necessary for the fleet to leave Toulon. They sailed to Corsica, then to Gibraltar, then to Lisbon, and thence proceeded on a cruise in hopes of falling in with the Spaniards. At length, on the 14th of February, 1796, the two fleets met off Cape St. Vincent, and a victory over the Spaniards added fresh laurels to the navy of Britain. It would be foreign to our purpose to enter into the details or results of this engagement, any further than Captain B. was particularly concerned. He expressed the gratitude of his heart to the Lord of hosts; as a patriot and a soldier, for the triumph gained over the enemies of his country; and as a man, for his own preservation amidst all the dangers of the fight.

“ God be praised! the battle is fought, the victory gained, and my worthless life preserved. The Goliath had two three-deckers upon her at one time, and suffered much in masts, sails, and rigging; but, thank God! had only *eight* men wounded.

What shall I render to the God of all mercies for hearing my prayer, giving me courage, and protecting me in the day of battle!"

For his active exertions in the momentous business of this day he was soon afterwards promoted. There are extant some patriotic poetical effusions he composed on occasion of this victory.

After the engagement the British fleet went into Lagos-bay to refit; and, as soon as they were in a condition to put to sea, proceeded with their prizes to Lisbon. Here Captain D. was about to return home; but preferred remaining in the fleet if he could prevail on some other Captain to relinquish his command, and could obtain the Admiral's consent to the exchange. He accordingly made the proposal to Captain B. whose ill-state of health was well known, and to whom such an exchange might therefore be supposed to be acceptable. Capt. B. objected that he wanted several months to complete his tour of sea-duty, and, if he should go home as a passenger, would be liable to be sent to sea again before the expiration of the year.

To remove this difficulty Captain D. proposed an application to the Admiral, to endeavour to get Captain B. into one of the Spanish prizes; by which he would accomplish his wish to complete his tour of duty, and would be likely to arrive at home in the course of the summer. The Admiral consented to the plan, discharged Captain B. from the Goliath, and appointed him to the command of the marines on board the San Josef.

After this removal Captain B. remained at Lisbon nearly six months, during which his health was much improved by “ frequent excursions into the delightful country along the banks of the Tagus.” His journal contains the following account of a Catholic procession.

“ June 15. Went ashore this morning to see the grand annual procession that is constantly exhibited at this season, called Corpus Christi, and attended by the royal family, the courts of justice, nobility, &c. &c. A monk, belonging to the monastery from which the procession was to set off, knew my companion, asked us in, gave us an elegant breakfast, and placed us at a

front window, facing the large square of the Inquisition ; where we had a complete view of the whole ridiculous scene. There was first an image of St. George, the patron of the church, on horseback, attended by a young girl and his champion in armour, both on horseback, with six or eight led horses, superbly caparisoned, following them. Then came a string of thousands of priests, monks, and friars, in the dresses of their different orders, chaunting, and carrying each a large wax candle, above a yard long, and as thick as they could well grasp, lighted in the face of a bright mid-day sun. After them, lawyers, counsellors, judges, bishops, and all the nobility of the court ; all with lighted tapers. Then approached a *white wafer*, carried in a gold cup, by the patriarch, or first bishop ; over which was a rich embroidered canopy, supported by the Prince of Brazil, and the first nobility of the court. At the approach of this, awful delusion ! the whole multitude bowed the knee, and worshipped it as the real body and blood of the precious Redeemer that died for sinners. O my soul, shudder,

and be thankful that God has not left thee to be guilty of such idolatry.—At the coming out and returning of this wafer-made god, the garrisons and military fired a royal salute; and, I am sorry to say, the English men-of-war in the Tagus, at the request of the Queen of Portugal, did the same.—The only thing worth attention was the richness of the different dresses. The hat alone, which the image of St. George wore, is estimated at *fifty thousand pounds sterling*. Had any of our London sharpers been there, they would surely have had it with all the jewels it contained; for his squire was obliged to take it off his head when the *host* passed.—Were it possible to describe the antic motions of the priests this day, before the altar, and the grand patriarch, a Protestant would not believe it. So deluded is fallen man. Lord, speedily deliver him from this delusion.”

The day that completed Captain B.'s fifty-fifth year witnessed his departure from Lisbon.

“ September 8. The Lord has pre-

served me to see another birth-day. Blessed be his name! He is my God still; and, as he has graciously promised to continue to be so to the end of time, and when time shall be no more, what have I to fear? At present the prospect is bright and pleasant before me. Early in the morning we got under way for Old England; where all that is dear to me on earth, I hope soon, with his blessing, to see."

In the passage home they encountered some of those dangers from which a seafaring life is seldom exempted; but through the goodness of a merciful Providence, they escaped them all, and at the end of four weeks were safely anchored at Plymouth. As soon as the *San Josef* was paid off, Captain B. proceeded to London, and on the 17th of November had the happiness of returning to his beloved and affectionate family.

Having been senior marine captain in the action with the Spaniards off Cape St. Vincent, soon after his return, he was, as we just suggested, appointed to the rank of Lieutenant-Colonel in the army, and

was called upon to command the detachment of marines that attended his Majesty in the procession to St. Paul's, on the day of public thanksgiving for that and other victories. These honours brought no pecuniary advantage, but were attended with an expense, which, though not large, was more than his finances were in a situation to bear.

The present state has no pleasures unaccompanied with pain. The satisfaction of being at home was greatly diminished when he came to inquire into the progress of his affairs during his absence. The expenses occasioned by a long illness which had afflicted Mrs. B. and the losses which the person who had the care of his little farm had met with in farming and trading, had brought upon him a heavy load of debt, which threw a gloom over the close of the year 1797.

From this period Captain B. no longer continued his journal with his former regularity. Being for the most part stationary, he had fewer incidents to record; and he committed his reflections to writing so

seldom, that between the dates of two successive paragraphs we frequently find an interval of several months. Our materials for the remainder of his history, therefore, lie within a small compass.

In April, 1798, a major in the Plymouth division of marines being reduced to half-pay, Colonel B. was fixed upon as successor. Welcome as this promotion was, to incur the expense of removing his large family, and to be placed at such a distance from all his old friends and connexions, could not but be contemplated as forming a considerable deduction from the pleasure and advantage. To remain in the Chatham division was the object of his desires and prayers, though at that time he could see no prospect of its attainment. Within ten days, however, a vacancy happened in the Chatham division, and he was appointed to fill it. Thus his wishes were accomplished beyond his utmost expectations. His promotion added £100 a year to his income, and exempted him from all sea-duty in future.

In the ensuing autumn, Colonel B. dis-

posed of the lease of his cottage and farm, and removed his residence to Strood. For a considerable time after this, nothing remarkable occurred. The following extracts exhibit the state of his mind and his experience as a Christian on several occasions in the next and some following years.

“January 1, 1799. After being tossed about the globe, from one side of it to the other, for these last forty years, I am now brought, by the kind hand of my heavenly Father, to a quiet and peaceable retreat in my old age; delivered, I trust, through his great goodness, from all future wanderings on this earth. But surely my deceitful heart can never be so foolish as to entertain the thought for a moment that this is to be my rest. Blessed be the name of my God, and all thanks to his rich grace, I have not so learned Christ and the precious truths contained in his word. In this world I never expect permanent rest; it is the abode of sin and misery: and therefore I desire, in the Lord’s strength, still to wait patiently for the accomplishment of this

divine truth, ‘ In the world ye shall have tribulation.’ But I hope and earnestly pray, that the Lord will be pleased to fulfil to me his most gracious promise, and bless my soul with his own all-cheering peace: then I shall be properly prepared for the worst that may come.—Let the will of the Lord be done. If his grace be bestowed, it will be sufficient for me, and I shall then have nothing to fear.”

“ September 1, 1800. The last year was crowned with manifold blessings, and ended without any thing very distressing having occurred: and for the Christian’s comfort, the same God reigns to make this year pass as profitably as the last.

“ September 8. This day I am fifty-eight years old, a poor trembling, highly favoured sinner still, who can just say, with a stammering voice, ‘ Lord, I believe; ‘ help thou my unbelief.’ The near approach of that awful and important period, when I must bid adieu to time, and launch into an eternal world, makes me sometimes startle with inexpressible dismay; or rather, an anxious concern, accompanied with

painful fear lest after all I should prove a cast-a-way, shakes my whole frame. Nor that I have the shadow of a doubt respecting the glorious truths of the gospel, nor altogether that I doubt of my interest in a Saviour's love: but the inconceivable importance of an eternal state strikes my mind so forcibly, that the bare shadow of a possibility of my not being happy in it, makes me dread to launch into it. Lord, increase my faith!

“ April 11, 1802. This morning I found much freedom at the throne of grace, in earnest supplication for a blessing on the minister, the congregation, and my own soul; and, all glory to a prayer-hearing God! I was not disappointed. Indeed, I fully expected it; for wherever I find my mind unusually drawn out in fervent wrestlings with God for any thing, I always set that request down as a thing already granted. I have not enjoyed such a sabbath for many months. Surely the tears that flowed with so much pleasure were but the sweet effusions of a happy heart, confident of its interest in the finished

work of the Lord Jesus Christ. O that I could enjoy more of his love, and live wholly to his glory, till he shall be pleased to call me home to himself.

“ September 8. To-day I finish my threescore years. Will my foolish heart still say they may be threescore and ten. Perhaps I may never see another birthday. The one is as likely to happen as the other. But God has fixed the day of my departure hence ; and my wisdom is to be constantly living in the daily expectation of its approach. Lord, help me to do so !

Notwithstanding the rigid economy with which Colonel B.'s domestic concerns had been uniformly conducted, yet the expenses of his numerous family, whose wants were continually increasing, exceeded his income, and unavoidably involved him in debts, which he had no present means of discharging. The amount of these debts at the beginning of the year 1803, was about sixty pounds. This circumstance, which he felt and deplored as a heavy affliction, rendered him very desirous of future promotion ; and about this time he had some hopes of

attaining it. But the retirement solicited by an officer above him not being granted, all prospect of immediate promotion was at an end. The disappointment seemed to increase the pressure under which he laboured: his only hope was in the mercy of his heavenly Father. To him he committed all his cares, praying that he would grant relief in his own way. The same week his prayers were answered.

“ February 14, 1803. Last week, just as my heart was poring over the disappointment I met with in my expected promotion, and anticipating all the miseries of accumulating debt, a dear friend of mine, in the military profession, called upon me; and taking me aside into a private room, made me promise I would ask him no questions: which when I had done, with some hesitation—he put a bank note into my hand, saying, he was desired to give it me, but with the strongest injunctions never to divulge whence it came. I put it in my pocket without looking at it, repeatedly thanking him and my generous benefactor for the very acceptable present.

Dinner being upon the table, we went in, sat down, and dined; my mind all the while occupied about which of my creditors I should pay off first, imagining I had perhaps a *ten* or *twenty* pound note, which I longed to look at, but was ashamed to do it before my friend. Soon after dinner I took an opportunity to step out of the room to satisfy my anxious curiosity. But oh! how was my heart filled with grateful emotions when I found two notes, one of *five* and the other of *a hundred* pounds; a present of *one hundred guineas*! To attempt a description of my feelings at this time, would be in vain: those who have experienced the overflowings of a grateful heart can only guess at them. I was so overcome with a view of the Lord's goodness, that I knew not how to express myself, and was afraid my friend would think me insensible of the favour bestowed. When he was gone, and I had communicated the purport of his visit to Mrs. B. we both wept, and in broken accents, with eyes and hearts directed to Heaven, expressed our obligation to the God of all

our mercies, for this seasonable and ample supply, in answer to our united and repeated prayers.—I have now enjoyed the pleasure of paying all my debts, of contributing to the relief of others, and of purchasing many articles absolutely necessary in the family: and Mrs. B. has also furnished herself with many needful things for her approaching lying-in; which a few days ago she had not the smallest prospect of procuring. O! how good the Lord has been to us, unworthy as we are of the least of all his mercies!”

Interesting and edifying as we are persuaded this relation will be, to all readers of sensibility and piety; we shall not be surprised, if some, who acknowledge the truth of Christianity in general, charge Colonel B. with presumption in concluding, and us with credulity in admitting the conclusion, that this and many other occurrences in his life were answers of Providence to his prayers. They will inquire, perhaps, how the prayers of an individual in his closet can influence the operation of natural causes, or the volitions and actions

of other moral agents ; or how his prayers can be answered consistently with the general laws by which divine Providence governs the world.—To such persons we reply, that we neither pretend, nor expect, to find solutions for all the questions which curiosity may suggest, on this or any other subject. We would remind them, that the system of nature presents mysteries as impenetrable to human sagacity as those of Providence and grace. And to deny the efficacy of prayer because we cannot explain the precise nature of its influence in the divine administration, is as absurd, as it would be, to make our inability to discover the causes of certain phenomena, a plea for withholding our assent to some of the most useful truths of natural science. The conclusion here supposed to be disputed, appears to us to be supported by sufficient strength of moral evidence for the satisfaction of any inquiring mind. To adopt the language of a writer never, we believe, charged with enthusiasm ;—
“ If we admit the truth of revelation, the
“ evidence which it delivers of the *special*

“ *interposition of God*, in the physical and
“ moral government of the world, must be
“ deemed *decisive*. Instead, therefore, of
“ involving ourselves in the mazes of me-
“ taphysical subtilty, let us direct our at-
“ tention to the foundation of that inter-
“ course with the Deity, which is at once
“ the most interesting duty, and the noblest
“ privilege of our nature. We are taught
“ that *he who cometh to God, must believe*
“ *that He is, and that He is a rewarder of*
“ *them who diligently seek Him*; that in
“ *Him we live, and move, and have our*
“ *being*: that as a father pitieth his chil-
“ dren, so the Lord pitieth them that fear
“ him: that if we, being evil, know how to
“ give good gifts to our children, how much
“ more shall our Father, which is in heaven,
“ give good things to them that ask Him?
“ For this thing, says St. Paul, *I besought*
“ *the Lord thrice, that it might depart*
“ *from me*: and our Saviour is recorded
“ to have prayed the *third time, saying the*
“ *same words, O! my Father, if it be pos-*
“ *sible, let this cup pass from me: never-*
“ *theless, not as I will, but as thou wilt.*

“ Indeed the form of devotion, which
“ Christ recommended to his disciples,
“ affords the clearest proof that he regarded
“ prayer as acceptable, and efficacious.—
“ A pious Christian will look up, with
“ humble confidence, *for ease under suffer-*
“ *ing, for protection in danger, and conso-*
“ *lation in sorrow.* And he may reason-
“ ably presume, that such filial dependence
“ will be indulgently accepted by his hea-
“ venly Father, who is characterized as
“ being ever ready *to bind up the broken*
“ *in heart; to heal the wounded in spirit;*
“ *and to give good gifts to them that*
“ *worthily ask Him.*”

The principle of true piety which divine grace had implanted in the heart of Colonel B. would not allow him to be an unconcerned spectator of any thing passing around him, that would affect the moral and religious interests of his fellow-men. The societies formed by good men of various communions for the evangelization of the world, interested all his Christian feelings, and called forth his most fervent wishes and constant prayers. Nor was he

content with approving of their objects and praying for the success of their efforts : he felt an ambition to be himself a labourer in the same noble cause, and to contribute by all the means in his power towards the promotion of the plans of Christian benevolence. Among other institutions the Religious Tract Society appears to have attracted his particular attention. He added one to the number of their tracts : it is written in a very plain and familiar style, well adapted to the class of readers for whose use it was designed : the title is—
“ TWO DIALOGUES BETWEEN A CORPORAL
“ AND A PRIVATE SOLDIER. WRITTEN
“ BY A LIEUTENANT-COLONEL OF THE
“ ARMY.” Humble as this little production may be deemed, according to the gradations of literary merit, it has received an honour to which many elaborate theological works may in vain inspire. At a subsequent annual meeting of that Society, its friends were gratified with the information that this tract had been eminently useful to a poor soldier ; who by the divine blessing on its perusal had been reclaimed from his

sinful courses, made acquainted with the way of salvation, and brought to walk in the paths of righteousness. If this should be the only instance of spiritual benefit ever derived from a perusal of these dialogues, it was a rich reward for the author. So he esteemed it: he heard the relation of the circumstance with emotions which were expressed in tears of joy more forcible than any words. To be the writer of a tract which *converts one sinner from the error of his way*, and thus *saves a soul from the second death*, confers a name as far above every name of literary distinction, as heaven is superior to earth, or eternity to time.

But we return to the journal:—

“ September 1. Within the last three months greater and more unexpected changes have taken place in my situation, than at any former period; and, what loudly calls for the warmest gratitude, they are all favourable, underserving as I am of so much kind attention from the hands of a gracious God, who constrains me by his goodness to call him *my* God and Father.

—A great promotion of field-officers being expected in June, which would of course make me a Lieutenant-colonel in the corps; I applied to all my friends at the Admiralty to get me appointed to Chatham; and they assured me it should be done. But, to my great surprise, when the promotion came out, I was appointed to Plymouth. This seemed to plunge me into many difficulties and great expense; but I was not left to murmur long: for next day an order came for six field-officers, from Plymouth division *only*, to superintend the recruiting districts; and I, being a senior officer at that division, of course was one of the number. Now I saw clearly the goodness of God in sending me to Plymouth *contrary* to my prayers; for, if he had not, I should not have got this appointment, which adds a guinea a day to my pay, with travelling expenses; and if he should spare me to enjoy it any time, it will be the means of extricating me from all pecuniary embarrassments.—On the 1st of June, an order came for me to repair to Cambridge, as inspecting field-officer in that district;

taking under my command the recruiting officers in Suffolk, Norfolk, Northamptonshire, Bedfordshire, Huntingdonshire, Cambridgeshire, and Rutland. On the 4th, I left home and went to London: where having soon settled money matters with the paymaster, I arrived next day at this place (Cambridge), a perfect stranger to every creature in it. About the middle of August, I removed my family from Strood; having with great difficulty procured a house in Cambridge, where we now comfortably reside.—The loss sustained in parting with our furniture at Strood, the expense of travelling, and the greater expense of furnishing an empty house, have thrown us considerably behind-hand; but if the Lord is pleased to spare us and keep us any time here, with his blessing we shall get above all incumbrances. But, O my soul! rest not content with these temporal blessings. Look higher, and give all diligence to obtain a full assurance of interest in the great and finished work of the Lord Jesus Christ. This, and this only, can make happy in time, in death,

and to all eternity.—I can have but very few more days to live on earth. O my God and Saviour! may they be blessed with a full assurance of faith unto the end, that I shall spend an eternity with thee in heaven.

“ December 31. This year has to me been full of wonders and striking displays of divine Providence. It began with one of a most acceptable nature, and is now closing with another.—The first Lord of the Admiralty, in a very unexpected manner, has put the five senior officers, at the head of the corps, on the retired list, and promoted five others in their room; which just brings me in to be second Colonel-commandant, and, to my great joy, once more placed at Chatham, before I knew any thing of the promotion.—In all probability I shall in a few days lose my lucrative employ at Cambridge, and remove to one much less so; but as it is a permanent situation, and far preferable to what I enjoyed when last at Chatham, I ought to be truly thankful for it; especially as, in case of my dying first, my widow will now be entitled to eighty

pounds annually. We had just formed an agreeable acquaintance at Cambridge ; and, without rightly considering the uncertainty of all earthly enjoyments, were promising ourselves a great deal of satisfaction among them. But these and other delightful things, however rational to expect, are entirely fled with the fleeting year. Lord, give me more permanent enjoyments in a better world, for Christ's sake."

Early in the next year Colonel B. removed to his new appointment at Chatham. The expenses of two removals, losses by two sales of furniture, and furnishing two houses, within six months, involved him in new debts ; which, though they did not much exceed a hundred pounds, yet formed a constant drawback on all his comforts. He endeavoured to console himself with a reflection worthy of a Christian ; resolving all into the divine allotments, and confiding for the future in the divine goodness. " God will not suffer us to be rich in this world's good ; but surely, from the last year's experience, we ought never to

doubt of his readiness to supply our every want.”—When we state, that up to this period, the *sixty-second* year of his age, his income *had not amounted to two hundred and sixty pounds a year*, it cannot fail of exciting the surprise of every reader, how, with a family of *ten* children, the strictest economy could have avoided much greater incumbrances.—A few passages from his journal will complete the account of the year 1804.

“ About the latter end of June I was taken very ill, with a slow fever, total loss of appetite, violent perspirations, and cough: in a few days I was reduced so low as to have a horse to carry me to the barracks. But the Lord heard prayer, and has once more restored me to my wonted health; and, I trust, has enabled me to say, It was good for me to be afflicted. A throne of grace has been more prized, and the world greatly diminished in value. May my heart be made truly thankful.

“ October 11. On perusing my journals about thirty years ago, I find great cause to lament the loss of that active zeal and

warmth of affection which I then seemed to possess. The breathings of my soul after the divine presence were surely more ardent than they have been of late years ; and the enjoyments of a Redeemer's love were more frequent, and surpassed any thing that I now experience. How is this ? Is it not owing to indifference, a slothful walk, and a worldly spirit ? Alas ! why should the world thus engross the attention and affections when we are just leaving it ? O Lord ! restore to me the joys of thy salvation ; and make me truly thankful that I have not wholly departed from thee, as many others have done. Thy grace alone has kept me from falling. O let my declining days be favoured with the tokens of thy love, that I may finish my course with joy.

“ December 31. The greatest part of this year I have enjoyed ease, tolerable health, my family, friends, the means of grace, and a thousand other blessings.—Blessed be the Lord ! he still spares me, and enables me to trust in his goodness, which I know I shall experience, as I have

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in times past.—O that I could live more devoted to his glory.

In the summer of 1805, Colonel B. was called to part with one of his infant children, “a sweet little girl,” he says, “of two years and three months old. She had so entwined herself about my heart, that separation-work proved bitter indeed.—O the precious word of God! I love it more than ever. Life and immortality are brought to light by the gospel. There is the immateriality and immortality of the soul fully demonstrated. If it were not so, where is the use of moral rectitude? What need was there for a Saviour? He does not deliver his followers from the evils of this life: and if there be no hereafter, why did he bleed and die? All the perfections of the unchangeable I.AM are engaged to secure the immortality of his redeemed.”

Colonel B.’s affection for his children was that of a Christian parent; not limited to their condition in the present life, but regarding their highest interests as heirs of an immortal existence. The evidences of piety which some of them exhibited could

not but afford him the most exquisite pleasure.

“ December, 1805. Last Friday my two eldest daughters were received into the church of Christ under the pastoral care of the Rev. Mr. Slatterie, and yesterday were admitted, for the first time, to the Lord’s table ; where I have every reason to believe they were welcome guests, as being savingly united by faith to Christ their living head.—O the consolation flowing from such a scene as this ! What a mercy, to behold two, so dear to me, snatched from destruction, and preparing for eternal bliss. O that I could be sufficiently thankful ! Lord, accept my feeble praise ; and uphold them and me from falling ; and let my other children also find favour in thy sight.

“ June 3, 1807. God has been pleased this morning to make an addition to my already numerous family. Mrs. B. was safely delivered. Glory to God for his goodness. I have now ten children alive. The four eldest, I trust, are subjects of divine grace. Lord ! make the others so,

as they grow up ; and the praise shall all be thine, now and for ever."

For several years after his appointment to the second command at Chatham, Colonel B.'s life was very little diversified by any external occurrences. As his days increased, he found his health and strength gradually decline ; and had some serious attacks of illness, especially in the winter seasons, from which it pleased God to restore him. On the 20th of April, 1808, he writes : " From the easy, uniform, uninteresting life, which I am now called in Providence to lead, seldom any thing occurs sufficiently important to be recorded : and the feelings of my mind, in a religious point of view, being much the same from one end of the month to the other, I feel but little desire to commit my Christian experience to writing. Added to this, a painful habit of indolence creeping upon me with old age, will probably make the future relation of my experience very short indeed."

About Midsummer, 1808, there was some reason to expect a promotion among the

senior officers of the corps ; which would include Colonel B. and make a considerable addition to his income. This prospect inspired him with the hope of speedy relief from the pecuniary difficulties under which he still laboured ; and he felt not a little anxiety for its accomplishment. “ It is not,” said he, “ an ambition to rise, I hope, that makes me wish for promotion, but an anxious desire to be in a way to pay my just debts.” But the expected promotion did not take place. He refers to the disappointment in his reflections on his next birth-day.

“ September 8, 1808. To day I complete my *sixty-sixth* year. Let me forget my late disappointment, and turn to the bright side of my lot, and contemplate what the Lord has done for me above thousands around me.—I am the only one left of a numerous family, and have attained to a greater age, I believe, than either of my parents. Is not this a mercy ? Why should I be thus distinguished, permitted to live so long on the earth ; enjoying, as I now do, a tolerable state of health.—The Lord

has blessed me with an affectionate wife, with whom I walk comfortably in the narrow path to glory. He hath given us a numerous family of children; some are in heaven, and ten are still living: the four eldest, I have every reason to conclude, are children of God by adoption and grace. Where is the family in these towns, so highly favoured as mine?—Do I enjoy a good hope through grace, full of a glorious immortality, and can I be over-solicitous about the trash of this world? Lord! wean me from earth which I must shortly leave; and draw my attention and affections towards heavenly objects, that I may live more to thy glory, and be ready, at thy call, to enter into that rest which I humbly trust thou hast prepared even for worthless me. O for more of that faith which worketh by love and overcometh the world! Then would my heart be filled with joy and peace in believing, and the God of all my mercies be glorified.”

The disappointment which Colonel B. experienced in not obtaining promotion when he had reason to expect it, served to

heighten the pleasure of the acquisition when it was unexpectedly conferred upon him. Before the end of the year the Colonel-commandant at Woolwich was dismissed upon half-pay, and Colonel B. was appointed to succeed him.

“ November 10, 1808. This day I am ordered by the Admiralty to take the command of the Woolwich division. Thus hath the Lord, in his own good time and way, provided the means of my getting clear of all pecuniary embarrassments, should it be his blessed will to spare me a little longer : for, though I must be at great expense in removing, and much greater in my present situation as Commanding-officer ; yet my pay being much greater than before, I make no doubt but with God’s blessing, I shall be able to pay all my debts in the course of twelve or fourteen months.”

Colonel B. entered without delay on his new command, and as soon as he could procure a suitable house, removed all his family to Woolwich. There, in the regular discharge of his official duties, he passed

day after day and month after month, with no greater variety of incident than he had experienced at Chatham ; but by a deportment equally becoming a soldier and a Christian, ensuring the respect and winning the affection of all around him.

“ June 6, 1809. Nothing of any consequence in my situation has occurred lately, but ample cause for gratitude and praise to the God of all my mercies, for the blessings I enjoy as head of a family, and as having under me a number of officers and men, who, I have reason to believe, are perfectly satisfied with my conduct towards them. I had an instance of this yesterday, in celebrating the king’s birth-day, when some tokens of respect and honour were shewn me, which I had no reason to expect. I have always endeavoured to make them happy, by granting every indulgence the service would admit of ; and they seem to be sensible of it.

“ December 31. One year after another glides on, and every day brings nearer that awful period when time with me will be no more. I think of it day and night ; and

it has in some measure the happy effect to deaden my attachment to the present world and all its perishing enjoyments: but still I cannot get my soul to look forward with holy expectation, so as to wish for death, rather than dread it. But this is the gift of God, and while I continue praying for it, I will wait patiently on his sovereign pleasure; well assured he will do that which will tend most to his own glory and my good. Even so. Amen.

“ February 28, 1810. The last and present months have been, as usual, months of sickness, pain, and debility: yet I have reason to bless God, that though my poor, crazy frame is much shattered by these annual blows, it still holds together, and I am able to execute the duties of the station where God in his mercy hath placed me. But I cannot expect to do this long: every winter brings me nearer the closing scene. May the Lord in mercy prepare me for it.

“ May. Like the flowers, that now gather vigour from the beams of the sun, my broken constitution gathers daily

strength as the summer advances. O that I could improve the life thus spared."

On the 25th of July, 1810, Colonel B. obtained the rank of Major-general in the army ; a promotion not attended with any additional emolument. But whatever gratification he may have derived from this honour, was far exceeded by the satisfaction he enjoyed in the discharge of all his pecuniary obligations, which had long been an object of his strenuous exertions and fervent prayers, and which he was enabled to accomplish in the course of this year.

In the autumn he had a severe fit of illness, his recovery from which he regarded as a merciful dispensation of Providence towards his numerous and young family, which on their account demanded his peculiar gratitude. In reference to his feelings and views under this visitation of the Almighty, he says ; " In these trying moments the soul is called upon to prepare for death ; but, if it has not been prepared before, it has chosen the very worst period to think of such a vast concern. Who can reflect with composure, when pain torments

the body and fever depresses the spirits? If I were not prepared to die nearly forty years ago, I never shall be. *Then* my only hope and sole dependence was on Jesus Christ and his finished salvation, his atoning blood and perfect righteousness: and so it is at this moment: and so I hope it will be when God shall be pleased to call me hence.—If He is pleased to smile upon me, a poor sinner, in my dying moments, I will bless his name: if not, I will cling to the rock of ages, the Lord Jesus Christ.”

General B.’s reflections on the commencement of the next year cannot be perused without touching the finer sympathies of every feeling heart.

“ January 1, 1811. Heart and flesh begin to fail, and I can no longer enter into active life as I used to do. The grasshopper is a burden, and an indolent, drowsy habit, daily increases upon me. If the spirit at any time is willing, the flesh is always weak and backward. I try to think on heaven and eternal things, praying daily that I may long to be with Jesus;

but after all, I cannot wholly overcome the dread of dissolution. Lord Jesus! increase my faith, and give me grace to trust in thee when I come to grapple with death."

In the spring of 1812, General Burn wrote and published a small pamphlet, entitled the "RESURRECTION OF THE TWO WITNESSES, EXHIBITED IN THE FORMATION AND GREAT SUCCESS OF THE BRITISH AND FOREIGN BIBLE SOCIETY: BEING A PARAPHRASE OF THE ELEVENTH CHAPTER OF THE REVELATION. IN A LETTER TO A FRIEND." The following quotations from the Pamphlet will explain the circumstances which led to its composition, and the hypothesis it was intended to establish. The theory he has advanced is not new, having been originally advanced by Baron Napier, the inventor of Logarithms, in 1588. It had, however, for many years been disregarded; and the General, to whom it was, in fact, a novel interpretation, thought the circumstances of the present times tended much to confirm it.

“ My dear friend,—On the 22d of February last, I attended a Meeting at the Green Man, on Blackheath, for the purpose of forming an auxiliary Bible Society, in aid of the British and Foreign Bible Society in London. The business lasted about three or four hours, and, during the whole of that time, I never in my life enjoyed such a rich feast of mental delight. The unanimity, and cordial harmony of sentiment of the whole assembly ; the zeal, glow of affection, and strength of argument, in the various speeches delivered ; the genuine piety, and benevolence of heart, expressed by all ; with the clear statements, great success, and comprehensive views, of the Parent Society, so overwhelmed me, that I never can forget the ravishing impression it made on my feelings. Ruminating afterwards on the extensive plans this society has formed, and in a great measure already accomplished, of sending the Word of divine Truth to all the nations upon earth, I could not refrain from saying to myself, ‘ Is not this an era in the Christian dispensation, that has

never been equalled since the apostles' days? And is there nothing in the word of God, that seems to point to this very remarkable period? This brought to my recollection what passed in conversation with a friend of mine (now a general officer in the service) at the commencement of the French Revolution; a similar thought struck us both, and we began to search the book of Revelation, where we conceived something like it foretold, in the 11th chapter and 13th verse, alluding to the falling of the tenth part of the anti-christian city, but were greatly perplexed to discover what could be meant by the Two Witnesses, said to prophesy for so many years in sackcloth, to be slain, and afterwards raised to great repute, and more extensive usefulness.

“ Having consulted all the commentators and expositors within our reach, who have written on the subject, without any satisfactory evidence of a genuine explanation, it was suggested by one of us, that perhaps they might mean the Old and New Testament. This led us again to search

the Scriptures, and comparing our hypothesis with what is related in this chapter, we found it to agree, so much more exactly with the sacred text, than any other we had heard of, that we immediately adopted it; and I have never yet had occasion to alter my opinion; but rather, since the formation of the British and Foreign Bible Society, have been more confirmed in it. This, my dear friend, is the mysterious subject I wish to lay before you. Let me now solicit your patience, and forbear for a moment to exclaim (as I know many will do), ‘ Wild extravagant idea! ‘ fanciful notion! unsupported by Scripture or common sense, and contrary to ‘ the opinion of the best commentators,’ till you have attentively heard and considered what I have yet to advance, and have impartially compared my hypothesis with that of others, strictly examined both, by what is revealed in this chapter, and in other parts of Scripture; and then comparing the whole, with well-attested facts, that occurred centuries ago, and with others daily passing before our eyes, you will

then be able to judge, with more certainty, how far the Old and New Testament are the identical witnesses mentioned by St. John in this chapter ; and whether they do not agree more exactly with this prophecy than any other hypothesis that has been yet advanced. I have examined several, and find them all greatly deficient in answering the description laid down by the apostle ; some in one evidence, and some in another, a common complaint made against the whole of Expositors ; and for which there is no ground, if the Old and New Testament are the Two Witnesses.

“ Let us begin with the two first verses—
‘ And there was given me a reed like unto
‘ a rod, and the angel stood, saying, Rise,
‘ and measure the temple of God and the
‘ altar, and them that worship therein, but
‘ the court which is without the temple,
‘ leave out, and measure it not ; for it is
‘ given unto the Gentiles ; and the holy city
‘ shall they tread under foot forty-two
‘ months.’

“ Here all commentators, expositors, and good men, who have written on the

subject, agree, that these verses are a description of the true gospel church, contrasted with the anti-christian and Gentile or professing church. The first is ordered to be measured, its true dimensions taken, and its worshippers sealed, for sealing and measuring are synonymous terms in the metaphorical style of Scripture; but the outward court is not to be measured. Professing Christians are not to have their names enrolled in the Lamb's Book of Life; but are ordered to be left out. The true church have always this seal, 'The Lord knoweth them that are His.' It is here said, this holy city, the temple and church of God, shall be persecuted, or trodden under foot, by the Gentiles, or professing and anti-christian church, for the space of forty-two months, a portion of time equal to 1260 days, for years, time, and times, and half a time, or three days and a half, all specifying in the prophetic and figurative style of this book and that of Daniel, a period of 1260 years, and whoever carefully peruses the page of sacred history, will find how very exactly this

prophecy has hitherto been fulfilled. For unless these periods are one and the same, all is confusion and inextricable perplexity. It is not only a well-established Jewish computation, but it is a scriptural one also. The most eminent commentators are agreed in this. Three days and a half, says Bishop Newton, are, in the prophetic style, three years and a half. And Dr. Guyse is very clear on this point. ‘All these controversies,’ says he, ‘are effectually superseded, if (as seems to me most likely) we resolve the three days and a half into prophetic days and years, and then the three years and a half into an agreement with *the time, and times, and half a time*, in this book (chap. xii. ver. 14), and in Daniel’s prophecy (chap. xii. ver. 7), and so make them equal to the prophetic 42 months and 1260 days; this makes the general descriptions of this period entirely uniform.’ By resolving days and months into years, and years into days, the three periods mentioned in this chapter, exactly amount each of them to the number 1260, which must be years,

because the facts stated by the apostle could not have happened in a shorter space of time. When these years began, or when they will end, I will not take upon me to determine; but I think, to the Christian who reads his Bible, and attentively observes the signs of the times, it must be obvious that they are drawing very near a close.

“ We come now more immediately to our subject in the third verse: ‘ And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.’

“ Who are these two witnesses? Some say Luther and Calvin, some say John Huss, and Jerome of Prague, some the Albigenses and Waldenses, others a succession of faithful ministers in every age; and some in the present day, that they mean civil and religious liberty; but I unite with a few others whose sentiments I have never seen published, till very lately, that they are the Old and New Testament. And to prove this, let us mi-

nutely examine the sacred text. *First—* They are said to be *two, two* witnesses, and in the 10th verse these *two* prophets; how then can they be said to be a succession of faithful men in every age (which is the generally received opinion), though I think the Scripture warrants no such interpretation. For what reason can be assigned for calling an indefinite number of men by the number Two? Moses's law required two witnesses, and Christ sent out the Seventy, two and two, thus they went in pairs; but does this, in the smallest degree, give any ground that a succession of men must be called by the number two? surely quite the reverse. Therefore the witnesses, whoever they are, must be two in number. And the Old and New Testament are two, who sometimes go forth separately, and sometimes together, preaching to sinful men the pure and holy will of God. The Old Testament, for hundreds of years, prophesied alone, but now united with the New, they proclaim the same unadulterated word to the human race. Most commentators, con-

vinced that these witnesses were but two in number, have named eminent men, communities of men, and various other things in pairs; but none of these, as will be seen as we go along, answer to the description given of the witnesses by St. John. *Secondly*—They are emphatically said to be God's witnesses, called by himself 'my witnesses;' as peculiarly formed and commissioned by the divine decree, alone to instruct and preach the pure gospel to his church in all ages. This high privilege the Old and New Testament lay a just claim to. But can Luther and Calvin, or any other two men, or succession of men, pretend to it? Have not all these widely differed from each other? mixing error with truth? How then can they be called God's witnesses? Can the blasphemous thought be allowed that God is inconsistent with himself, and would appropriate such heterodox testimony (which even some good men have propagated) as peculiarly his own! No. He will only acknowledge his own word, the Old and New Testament, 'the Spirit of his mouth,

‘that sharp, and *two*-edged sword, that is quick and powerful, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.’ No other can properly be called God’s own testimony. *Thirdly*—They are said to prophesy 1260 years, clothed in sackcloth. No two men, however holy, could preach for so long a period; that is self-evident. It could not then be Luther and Calvin, nor John Huss and Jerome of Prague. I shall leave these good men, and say no more about them. That a succession of men may preach twice that number of years, is also self-evident; but with what propriety can they be denominated two witnesses, two prophets, and two olive-trees? besides, it will be further seen that, in many other respects, no succession of men, however holy, can answer the description given of the witnesses by the apostle. But the Old and New Testament, on the closest investigation, will be found to answer in every particular. These witnesses are to prophesy, during this long

period, clothed in sackcloth. And has not this been the mournful condition of the holy Scriptures for the last twelve centuries? Can there be a fact better authenticated than this? Have they not been disregarded, neglected, thrown aside, and figuratively slain? by being wholly suppressed under the severest penalties, as they are to this day in most Roman Catholic countries, to the shame and confusion of that anti-christian church? And has not Mahomet, that grand impostor, literally slain these two witnesses, the Old and New Testament, at Jerusalem, where our Saviour was crucified, and substituted the Koran in their place? Can any thing be more convincing than this? Or can this circumstance, in any respect, apply to a succession of men? That the Old and New Testament prophesied in sackcloth, during the above period, let us consult the historian, and hear what he says upon this subject, about the beginning of the sixth century. 'We are now,' says he, an. 534, 'descending into the regions of darkness, and the shadow of death; where scarce

‘ a ray of truth casts its feeble glimmer-
‘ ings to light the benighted traveller on
‘ his way to the celestial city.’—‘ The Scrip-
‘ tures were *forgotten*, the one invariable
‘ guide to a holy conversation, whilst a
‘ number of self-instituted forms and follies
‘ were supposed to advance the Christian
‘ to a higher region of sanctity than the
‘ *Bible* ever taught.’—‘ The further we ad-
‘ vance the less visible to observation grows
‘ the church of the first-born, whose names
‘ are written in heaven. The universal
‘ reign of superstition, the clouds of locust
‘ monks who overspread the earth ; the ge-
‘ neral *neglect* of the Scriptures ; the uni-
‘ versal ignorance prevalent, and encou-
‘ raged, in order to give greater weight and
‘ importance to deceivers and jugglers,
‘ whose frauds and false miracles sup-
‘ planted all the *necessity* of Revelation ;
‘ we shall no longer wonder that we find
‘ so few faithful, but that any remain*.’
Is not this a satisfactory proof that the
Scriptures were in sackcloth ? But let us

* See *Haweis' Church History*, vol. ii. p. 29, &c.

hear if they are better treated in the next century. Thus speaks the historian :

“ ‘Nothing can exhibit a more deplorable
‘ object than the state of the church during
‘ this century. The ignorance that was
‘ universal and profound, will hardly be
‘ credited. Many of the Bishops them-
‘ selves, neither able to write nor read,
‘ were sunk nearly into the same mental
‘ imbecility as their ignorant flocks *. Mo-
‘ nastic rules and directions, for the attain-
‘ ment of the supposed highest perfection
‘ of our nature, led men wholly off from
‘ the one great line of faith and holiness
‘ revealed in the Book of God †.’

“ Let us now turn over to another cen-
tury or two, and examine the situation of
the two witnesses in the years between 800
and 900. ‘ We are descending deeper and
‘ deeper still,’ says the historian, ‘ into the
‘ regions of darkness and primæval night ;
‘ pursuing the history of a church without
‘ Christianity : and receiving from the toil

* See Hæwys' Church History, vol. ii. p. 60.

† Page 62.

‘ of investigation little else but disgust and
‘ disappointment. The Scriptures of Truth
‘ were buried under the load of fathers,
‘ controversialists, and mystics, biting and
‘ devouring one another*.’

“ In these early ages the Scriptures of Truth, wholly confined to the perusal of the clergy, were never suffered to speak out; and whoever attentively reads ecclesiastical history must be convinced that the Old and New Testament, God’s two witnesses, have for nearly 1260 years prophesied in sackcloth. Nor can they yet be said to have put it entirely off, while in so many Roman-catholic states the Bible is a prohibited book, forbid to be read; and burnt by the priests, when found with individuals among the laity, which I know to have been the case at St. John’s, Newfoundland, and at Minorca.

“ *Fourth verse.* The next verse will throw considerable light on the whole of this mysterious chapter, and particularly define the nature and office of these two witnesses.

* See Haweis’ Church History, vol. ii. p. 110.

“ ‘ These are the two olive-trees, and
‘ the two candlesticks standing before the
‘ God of the earth *.’

“ And thus the witnesses are typified by the olive-trees, and the churches by the candlesticks ; and who were these olive-trees ? Zechariah will tell us very clearly in the 3d and 4th chapter of his prophecy. They were the *two* anointed ones (still the number two) who stand before the God of the whole earth. Joshua the high priest, and Zerubbabel a prince, descended from the house of David. What was the great work they were appointed by the Almighty to perform, and which they certainly accomplished ? It was to rebuild the temple, and restore the Jewish worship, which had been suspended during the Babylonish

* It is well worthy of remark, that Zechariah mentions but *one* candlestick or church, and the apostle *two*—and for very obvious reasons ; Zechariah’s two olive-trees, Joshua and Zerubbabel, as instruments, restored and supplied the Jewish Church ; for then there was no other, but John had in view the Gentile as well as the Jewish church, and therefore mentions *two* candlesticks.

captivity. Their antitype, of course, will be employed in a similar work, that is, to build the true gospel church, which for so many years has been defaced, perverted, and nearly abolished, by the fraud, unscriptural ceremonies, idolatry, and abominable image-worship, of the anti-christian church of Rome; and to restore the true and unadulterated worship (throughout the world), as established by the Lord Jesus Christ and his apostles; that is, they will be the chief instruments of promoting and establishing his mediatorial kingdom among men. Unless this is accomplished, the type can have no analogy to the antitype. Let me now ask, Who is so sufficient for this great and glorious work as the two witnesses already named, the Old and New Testament? the sharp and two-edged sword that proceedeth out of the mouth of God, and with which he has promised to conquer the nations to himself? Can any two men, or succession of men, be able to effect this, equal to the sacred Scriptures?

“ The next two verses will still further convince us, that these two witnesses are

the Old and New Testament, as they are said to inflict various punishments, and dreadful judgments, on their anti-christian enemies; which no human power, since the prophetic and apostolic age, ever dared to pretend to.

“ *Fifth and sixth verses.* ‘ And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.—These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood; and to smite the earth with all plagues, as often as they will.’—Who can do this but the infallible word of the living God? And where are the men, however holy, that, since the Apostles’ days, ever possessed such a power? but the Old and New Testament, the two witnesses for God, do alone possess it; because they only contain the pure and holy mind of God, abounding in awful threatenings, tremendous judgments, and dreadful plagues, which, in a thousand instances, have al-

ready been executed on their numerous enemies in the anti-christian church, who cruelly persecuted the saints who adhered to the Scriptures, and who perverted, silenced, slew, and burnt the Bible itself. What destructive earthquakes, cruel famines, and desolating wars, have been denounced, and literally fulfilled, against the anti-christian powers during the long period of twelve hundred years, in which the Scriptures prophesied in sackcloth! And with what a dreadful scourge are they even now visited? Can we ever forget the torrents of blood that flowed at the commencement of the French Revolution, or shut our eyes to that which is now shedding in Spain and Portugal? These anti-christian nations silenced the witnesses, forbid their prophesying, substituted the blasphemous decrees of their popes and councils in their place, and still keep them, in a great measure, clothed in sackcloth. What else can they expect, but that the judgments threatened in the Old and New Testament will fall heavy upon them?

“ The next three verses, 7th, 8th, 9th;

‘ (When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them, and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves,)’ have been found by expositors more difficult to explain than any other part of the book of Revelation. But, if close attention is paid to the figurative style of the Hebrew writers, with the true import of what they mean to reveal, there will be no such great difficulty in finding the true meaning of the Holy Spirit in these verses as may be at first supposed. In the first place, it is obvious, when the Hebrew writers have any thing very important to announce, they generally state it in two, three, and sometimes four, different forms, not only to ascertain its certainty, but by

correcting one part by the other, to elucidate and clearly comprehend the whole. Thus the three different dates mentioned in this chapter, 42 months, 1260 days, or three days and a half, the same as time, times, and half a time, all mean the same space of time in which the witnesses prophesied in sackcloth, and in many respects were literally slain. The expression in the 7th verse, 'When they shall have finished their testimony,' ought to be rendered 'while they are fulfilling their testimony;' which every person conversant in the Greek language will find to be correct*. Thus these faithful witnesses, while delivering their testimony, shall be silenced, forbid to be read, or consulted (as has been already shewn); by the Roman pontiffs and anti-christian clergy, but particularly slain by the impostor Mahomet, who substituted the Koran instead of the Bible; the one

* Dr. Guyse on this verse says, "The words When they shall have finished their testimony, may, according to the latitude of the tense and particle in the Greek, signify while they are, or shall be performing their testimony."

now reigning in the highest esteem, where the other (still silenced) once flourished and prophesied in its pure and primitive simplicity; now politically dead, it is true, but not yet buried, but that it may soon arise, and speak the truth of God freely. Slain also by the Council of Trent, on the 8th April, 1546, which forbid the Scriptures to be read, or translated from the original Hebrew and Greek, into the language of any country. Pictavius, one of the bishops, declared, in the name of the whole, that the Bible was an empty and dumb thing, a mere carcass, that had no life in it of itself. Is not this something like slaying? The Rev. J. Brightman, who wrote near 200 years ago, and agrees with me, that the Old and New Testament are the witnesses, says, on this occasion, ' Their bodies thus thrust through, were ' cast into the street of the great city, a ' spectacle to all men, and a triumph to ' the beast of Rome.' The Bible an unburied body, visible it is true, but without the gift of speech.

“ Expositors are greatly at a loss to

know where this great city is, where the witnesses were slain? but why not take the apostle's simple account of it? Spiritual Sodom and Egypt, where also our Lord was crucified. Jerusalem to be sure. Is not that city spiritually called Sodom, &c., by most of the prophets? and where else was our Lord crucified? Had the apostle named the city, called it the capital of Judea, where David and Solomon reigned, he could not more pointedly have described it than he has done. Let this city be where it may, it detracts nothing from the witnesses being the Old and New Testament. Expositors will have it to be Rome, because so many of the saints were slain there; it may be so, but since the reign of antichrist ten times the number have been slain in other cities, than have suffered at Rome. But admit the hypothesis, that the apostle meant the Old and New Testament to be God's own witnesses, and it will clearly appear, they were completely silenced, or figuratively slain, at Jerusalem. Hear again what the historian says on this subject

about the beginning of the seventh century, nearly 1200 years ago. ‘ Now God was
‘ preparing a scourge, whose heavy hand
‘ to this day continues to be felt, and
‘ whose tyranny has nearly extinguished
‘ the Christian name, from the Pillars of
‘ Hercules, to the remotest east; where
‘ Mahometan darkness covers the earth,
‘ and its gross darkness the people. In
‘ the country where first the Lord of Life
‘ and Glory drew his breath, and all the
‘ scenes of labours and sufferings of the
‘ first apostles were displayed; in those
‘ flourishing churches through Asia and
‘ Greece, to which most of the *sacred*
‘ *epistles* are directed, there at present the
‘ abominations of the impostor and false
‘ prophet Mahomet, are seen standing in
‘ the holy places, and the crescent has sup-
‘ planted the cross.*’—Is not this slaying
the witnesses to some purpose? and at Je-
rusalem too? Perhaps three or four moth-
eaten copies of the Bible may be found

* Hæwies’ Church History, vol. ii. p. 54.

in the cloisters of the persecuted monks residing in that city, but they are muzzled, and dare not deliver their message to the people, politically slain, their dead bodies in a dead language are still above ground and without burial. God grant they may awake to a glorious resurrection !

“ Thus far I think it has been evidently proved, that the two witnesses, the Old and New Testament, have prophesied in sackcloth, have been silenced, and figuratively slain, for nearly, if not altogether, the space of 1260 years, in the far greater part of the then, and present Christian world ; and though in some Protestant countries, since the Reformation and the art of printing, they may be said to have put off their sackcloth in some degree ; yet it may be many years, before they are wholly emancipated from popish chains, boldly and successfully to prophesy to the whole world. Though it will appear in what is yet to be advanced that they have already made considerable progress in this great work.

“ The 10th verse, ‘ And they that dwell upon the earth shall rejoice over them,

‘and make merry. And shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.’

“ This verse is evidently descriptive of the swarm of lazy monks, ignorant priests, and depraved dignitaries, of the apostate church, throughout the papal territories, who have silenced the sacred Scriptures (so that the laity dared not read them); carried on with impunity their lying miracles, fascinating ceremonies, and idolatrous worship of saints and images, and by selling indulgencies, deliverance from purgatory, with an immense multitude of supposed holy relics, at a very high price; they so enriched their churches, convents, and monasteries, as to enable them to wallow in all kind of luxury and debauchery; rejoicing that the word of truth which witnessed against them, dared not speak to reprove; or be heard when it denounced the judgments of God, for such abominable irregularities. By the pope’s bulls, decrees of councils, and diabolical monkish canons, they made the Bible speak those erroneous

sentiments to the deceived public, which it ever will contradict to the end of time. Let the Roman Catholic carefully read the word of God, believe it to be such, and if he is blessed with common sense, he must necessarily renounce the abominable idolatrous doctrines and foolish trumpery of the church of Rome. Circulate the Bible and popery must fall. For can it for a moment be supposed, that a man enjoying his rational powers, in this enlightened age, will from the heart believe the absurd doctrine of *transubstantiation*? We smile, while we pity the idolatrous Egyptian, in times of gross darkness, prostrate before a leek or an onion! but is he a whit more the object of pity and ridicule, than the enlightened Roman Catholic, — adoring a wafer made of flour and water, which a fallible man like himself, has, by uttering a few Latin words, pretended to change into the identical body and blood of the Lord Jesus Christ, which hung upon the cross! — Who can believe it? — one shudders to think of it! The Bible alone, by the agency of the Holy Spirit, must

undeceive the unhappy people of such a preposterous persuasion, thus 'given up' to a strong delusion, to believe a lie.' Let a few more years roll on, when the effect of the extensive efforts of the British and Foreign Bible Society, become more conspicuous; then the generations that follow will hardly be persuaded that there ever could exist, a multitude of intelligent men, capable of believing the Roman-Catholic absurdities; for the time is approaching when the Lord (as he has said by his apostle) will reveal and consume this man of sin, this mystery of iniquity, 'by the spirit of his mouth, his own word; and destroy the delusion, by the brightness of his coming;' and then by means of the Bible translated into all languages, the kingdom of Christ will rapidly advance." Pa. 23.

After the General has gone through the exposition of the chapter, he proceeds thus:—

"I believe the anti-christian power rose by degrees, and that it will be destroyed in the same manner. All that we can safely

determine upon as certain in our day, must be from past occurrences ; and they tell us very distinctly, that the papal power has passed its zenith some centuries ago ; is now fast declining, and must ere long, draw to a final close. So with regard to the two witnesses, it is evident from history, that they were gradually brought into disrepute, and their divine authority imperceptibly lessened before they were wholly neglected, silenced, and obliged to prophesy in sackcloth. In like manner I believe their resurrection will be a progressive work : and one of too great magnitude to be finished in a few years ; and yet, if my hypothesis may be admitted as true, that the two witnesses mentioned by St. John, are really the Old and New Testament ; then we may venture to suppose they began to throw off the sackcloth about the time of the Reformation ; and in the present day, we have well-attested facts, contained in the reports of the British and Foreign Bible Society, to assure us that these witnesses are not only risen and standing on their feet, but marching boldly through

the earth, proclaiming as they advance, their heavenly message of free and full salvation to every perishing sinner of the human race—carrying on the grand design for which the Almighty has sent them, the complete establishment of the dear Redeemer's kingdom among men.

“ When we contemplate the vast immensity of this glorious work ; the conversion of empires, sunk for ages in the grossest idolatry ; the total destruction of popish superstition ; the entire dissolution of the strong rivetted bond of Indian cast ; the expulsion of Mahometan darkness ; the bending the iron sinew in the stiff-necked Jew ; and the humbling all these to submit to, and obey the pure and holy gospel of our Lord and Saviour Jesus Christ ; our faith begins to stagger, and we are ready to say, ‘ How can these things be ? ’ With men they are impossible, but not with that God, who has said, that a nation shall be born in a day, and who only doeth wondrous things.

“ This ought to encourage the Missionary Societies, the British and Foreign

Bible, and other religious societies, to double their diligence, and unite, cordially, in powerful exertion, to promote the *one great cause*, in which they are all happily engaged; for the Lord God omnipotent reigneth, and he is with them in the work."

Pa. 34.

The profits of this pamphlet were devoted to the funds of the Blackheath Auxiliary Bible Society.

After its publication two years passed without any incident thought worthy of being recorded. Amidst all his infirmities of body and anxieties of mind, however, General B. appears, with growing years, to have been growing in grace, and quietly waiting for his dismissal from the present state and introduction to the blissful presence of his God and Saviour. On the 8th of September, 1813, he says:—

"Who could have thought some years ago, that I should live to the age of *seventy-one*, at which I arrive this day. It is true I am not well; nor have I been so for some time; but I bless God, his chastising rod has been sanctified to me; I have seen the

necessity of it, and felt the salutary effects it has produced. The Lord's judgments and his mercies have been truly and equally blessed to me. O that I had a heart truly sensible of so much unmerited goodness. Lord ! grant it."

The last event mentioned in General B.'s journal is his retirement from all military duty.

" May 10, 1814. The Board of Admiralty, on the prospect of a long continued peace, being determined to reduce a great part of the Royal Marine Corps, have begun with the head ; and ordered the four senior officers to retire on their *full pay*, depriving them of all their *emoluments* ; which to me, commanding this division, is a loss of full three hundred pounds a year."

In consequence of this diminution of income, the General found it expedient to quit Woolwich, where he had resided nearly five years. In the course of a fortnight he met with a suitable house at Gillingham (a pleasing village, near Chatham), which he took, and to which he removed

with his family early in the month of July following.

This was a situation where he could enjoy complete retirement, and was, therefore, well-suited to preparation for the solemn period when he was to remove from the seen into the unseen world. To this period he had been looking forward for several years, with all the anxiety and deep seriousness which its importance demands from every rational being.

Owing to a considerable degree of deafness in his later years, which prevented his distinctly hearing the subjects of conversation, he became habitually silent:—difficulty of hearing, however, was not the only occasion of his silence; from sentences which incidentally escaped him, and from the peculiar expression of his countenance, it evidently appeared, he regarded himself as walking along the awful shores of eternity, and was striving by the eye of faith to pierce through the intervening shades, and by self-examination to learn his fitness for the glories of heaven. This interesting employment engrossed his

thoughts, and its solemnity made him silent. His wife and children who watched his countenance, and knew that something important was passing within, often wished this silence were broken, that they might hear from his own lips what God was doing for his soul. Their desires, however, were not often realised in the way of conversation; but in the family devotions, when he was accustomed, as the priest of his household, to pour out the desires of his heart before God, they often learnt the state of his mind;—sometimes awed at the prospect of death; at others filled with the peace of God, which passeth all understanding.

For some time before, and during his residence at Gillingham, Mr. Baxter's *Dying Thoughts* became his favourite book;—like that excellent man, although he had spent a long life in exemplary holiness, and in great nearness to God and heaven, yet doubts and fears often invaded his mind in the prospect of eternity. Perhaps in General B. this was accompanied with a weakness of faith, which gave those

doubts and fears an undue influence over his spiritual comforts and peace of mind. In this weakness of faith he is not to be imitated ; but in his serious anxiety that all should be right with him in the next world, surely his example cannot be too closely copied.

On his arrival at Gillingham he marked out for himself a regular plan for spending his time, which was now all his own.—He continued his habit of early rising, and after his own private devotions, went down to family prayers and breakfast : he then read his daily portion of the Scripture, and employed himself for two hours afterwards in revising the preceding narrative for the press.—Gardening, which had always been his favourite amusement, occupied him till dinner time ; and when his family and endeared friends observed the cheerfulness and the activity with which he pruned his trees and superintended others in more laborious occupations, they were willing to hope the stamina of life were still vigorous, and that God designed to bless them with his society for some

years longer.—But the mercies of Jehovah towards him were about to receive their consummation by his removal to glory. The harvest was reaping in the surrounding fields and almost ready to be housed :—and from the fields of Sion, called by St. Paul “ the husbandry of God,” this shock of corn, now fully ripe, was about to be gathered into the garner of the Lord.

But before we bring the reader to the last trying scene, it will be interesting to mention some particulars, which shew the holy feelings and dispositions of this advanced Christian.

It has just been observed that General B.’s mind seemed to be generally occupied in the contemplation of eternity, and in preparing to enter it; but there were some subjects connected with this world, which still dwelt in his thoughts and engaged the warmest affections of his heart. Amongst these, the advancement of Christ’s kingdom in the world was a subject of peculiar interest. Tears of joy would roll plentifully down his venerable face, whenever he heard of sinners brought to repentance and faith in

Christ; when he learnt the success of Christian missionaries proclaiming to the ignorant heathens the glad news of salvation: but most especially did he rejoice with feelings of peculiar exultation in the general distribution of the Scriptures by means of the British and Foreign Bible Society. The 10th report of that admirable institution was read to him the evening preceding the day on which he was confined to his bed, never to rise from it again: the encouraging nature of the contents of the report, the glorious prospect it opens of universal good by means of the Society, broke forth with resplendent light to illuminate the entrance of this devoted Christian into the valley of the shadow of death, and refreshed his spirit for his encounter with the last enemy.

The maturity of divine grace in the General became daily more evident from his abounding in Christian love and charity: his heart was purged from every party feeling which could alienate his affections from Christians who differed from him in matters of lesser moment. The language

of St. Paul, was the constant breathing of his pious mind, " Grace be with ALL them that love our Lord Jesus Christ in sincerity." To a Christian in such a state of mind it was to be expected that the great increase of faithful ministers in the established church would be cause of unfeigned rejoicing: nor will it soon be forgotten how he received the officiating minister of a neighbouring church, who was faithfully and zealously labouring in the vineyard of his Lord.

In the village of Gillingham, there was a little band of pious men, in connection with the Methodists. Although General B. differed from them in several points of doctrine and discipline, yet when he beheld much of the true spirit of Christianity amongst them, he cheerfully joined their social meetings, and sometimes attended to hear their preachers.—In their more private meetings for prayer, he often led their devotions, to the great delight and profit of his Christian friends, who were comforted and edified with the heavenly-mindedness, the holy triumph over death

and the grave, which often animated his prayers. The last sermon he heard was in their little chapel, from Rev. chap. xxii. ver. 17. “ *And the Spirit and the bride say, Come.—And let him that heareth say, Come.—And let him that is athirst, come.—And whosoever will, let him take the water of life freely.*” General B. listened to the discourse with holy joy beaming in his countenance, and often spake of it afterwards with great satisfaction.—Indeed, both the text and the sermon were peculiarly adapted to prepare his mind for approaching death.

To those whose hearts have known the influence of social affections, it will not be surprising that even the looks of a husband and parent so highly revered and loved should become interesting to his family. Some expressions of his countenance will ever be remembered by his children. It was a fine evening in the month of August when the General was sitting alone and reading the “ *Divine Poems*” of George Herbert: some spiritual sentiment in that quaint but touching author, had excited a corresponding feeling

in the General's mind, and brought on a train of holy reflections, when two of his children entered unobserved into the room.—O what sensations thrilled their hearts, when they beheld heaven beaming in their father's countenance, and a smile of benignity and charity adorning his features, as though his soul were at that moment conversing with angels, and trying its wings for its approaching flight to glory.

This circumstance very much illustrates the character of General B.'s religion; it was inward, retired, pure, and peaceful. In private he no doubt frequently experienced those visits of mercy, those refreshings of spirit, which are the high privilege of the man who walks with God. Gillingham was peculiarly suitable to promote the peace and happiness of his mind; not only from its retired situation, but from its vicinity to the scenes where he spent the most interesting period of his youth, and many of the happiest years of after life.—It was in this vicinity he commenced his religious course, and hither the providence of God brought

him to finish that course, and “*enter into the joys of his Lord.*” Another circumstance which tended very much to promote his comfort and happiness, was that which brought all his children, except one beloved daughter, around him in the closing scenes of his life: and not only was it merciful to him, but highly instructive and useful to them, to witness the holy example of their Christian parent, in the maturity of his graces, and in his last conflict with death.

After about two months of sweet enjoyment in this retired situation, the family of General B. were alarmed, early in September, by the return of his annual complaint at the fall of the year, with symptoms more dangerous than usual. This alarm was much increased when the disorder confined him to his bed, and a considerable degree of fever began to prey on his frame. But their endeared relative had so frequently recovered from threatening indispositions, that they did not apprehend his death was near, and were willing to hope that, even from this unusually se-

vere attack, he might be restored to their prayers and wishes.—How wisely, how mercifully, is futurity hid from mortal sight! The expectation of soon losing so beloved a friend would have rendered his wife and children unfit for the duties of the sick chamber. Those duties became severely trying to the spirits from the distressing nature of his complaint: the fever raged almost incessantly, robbing him of his wonted rest, and disturbing the usual serenity of his mind. His asthmatic disease also became violent, and continual coughing left him scarcely an interval for repose. It was a trial of faith to see an aged Christian suffering such distress and weariness as to prevent a due attention to eternal things. But “*God’s ways are not as our ways* ;” his family were looking for a triumphant departure into the world of glory, but God was pleased to afford them perhaps a more useful lesson, when they beheld the faith of their venerable relative, unaided by spiritual joys, and in the midst of extreme suffering, still fastening on the Son of God, the Saviour of sinners, and

expecting victory over death through him. They were also brought to regard his long life of consistent piety, and zealous attachment to the Saviour's cause, as a firmer basis for their hopes of eternal safety, than any death-bed sayings, or remarkable extasies of joy. Not that they were left without testimony of his sincere and mature piety in these last scenes of his life;—this was beautifully manifested in his patience and entire resignation to the will of God. Several interesting circumstances might be related to shew that divine grace was still in lively exercise in his heart, and afforded him effectual support under his sufferings.

The day after his first severe attack, on his third daughter inquiring how he felt, he replied, with a countenance expressive of humble confidence, "*I hope I shall meet you in heaven.*"—And a few days after, when she again approached his bed, he said, "*Ah! is it you, my love? you will have need of faith; exercise faith.*" His own faith was deeply exercised at one period of his illness. The reader will recol-

lect that the General had, during his residence in France, unhappily imbibed infidel sentiments, so far at one time as to doubt the immortality of the soul. Though these sentiments and doubts were afterwards removed, not only by a thorough conviction of the truth of Christianity, after diligent investigation, but by personal experience of the power of religion on his own heart; they nevertheless did him lasting injury, and in after-life often afforded Satan the means of distressing this holy man. At one period of extreme weakness and suffering during his last illness, the great enemy of souls was permitted to harass him, by suggesting the thought, that perhaps *annihilation* would follow death. He mentioned this temptation to one of his children, standing by the bed-side; who replied, "*Life and immortality are brought to light by the gospel.*" This passage of Scripture immediately dissipated his fears, and proved a shield against the fiery darts of the devil;—he reclined his head again on the pillow, and for some time after, his beaming countenance indicated the sweetest serenity and joy.

Whenever General B. spoke on religious subjects at this solemn period, he always manifested the deepest humility; speaking of himself as vile and sinful, and declaring that the sacrifice of Christ was the sole ground of his hope for salvation.—Man's depravity and utter helplessness, as to procuring his own salvation, together with the complete redemption there is in Christ for all who believe in him, were doctrines which administered to his comfort in the dark "valley of the shadow of death," as they had done amidst the active scenes of life. The sabbath preceding that on which he died, one of the family, returning from public worship, went to the sick chamber, anxious to hear of the beloved invalid, who inquired the subject of the minister's sermon.—The text was repeated, "*This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.*" This comprehensive text awakened all his Christian feelings; he inquired nothing about the sermon, but closing his eyes, appeared to be feeding on the pure word of

God, and delightfully meditating on the power and love of the Saviour. His son, who repeated the text to him, longed to hear him speak, but his joys were too great for utterance.

On Tuesday the 13th September, the General revived considerably, and the hopes of his friends were excited that they should still be blessed with his beloved presence. During this interval of ease all the temporal concerns of the family were settled. This subject had been a source of great anxiety to him for many of the latter years of his life; and if one circumstance more than another made him shrink from death, it was the fear of leaving his numerous family destitute.—It is a delightful instance of the tender mercy of God, and of the power of faith, that this anxiety was completely removed during his illness, and that no trace of it was left to disturb his last moments. After making every necessary arrangement, and doing all in his power towards the future comfort of his wife and children, he commended them in faith to the guardianship of his God and

Saviour, and seemed to feel that they were safe in His hands.

As he had been uniformly anxious respecting the spiritual welfare of all his children, it was natural that he should frequently pray for them on his dying bed:—but he had a particular anxiety for one of his younger sons, just then about to enter into the world, that he might be truly converted to God before encountering its temptations and snares. To this beloved child he had, just before his illness, given a Bible, accompanied with affectionate advice and serious exhortation to be constant in its perusal. On his dying bed he sent for him, and pressing him by the hand, he lifted up his eyes to heaven, and earnestly supplicated the grace of God to change his heart;—he then said to him, “*My dear boy, I have prayed for you, that you might become a child of God*.*”

* Indeed, as this youth was passing his father's chamber-door, not many days before his last illness, he heard him agonizing in prayer; and was much impressed, on listening, to find that he was the subject of those fervent supplications.

His feelings were too powerful to allow him to say more: but it was enough: his prayer was answered; and the dear youth from that time began, in good earnest, to seek the God of his father, and ever since has given evidence that divine grace is working within.—“*The effectual, fervent prayer of the righteous man availeth much.*”

In the course of his illness, General B. was visited by the minister in whose congregation he had long worshipped, and in whose ministrations he delighted above all others, the Rev. Mr. Slatterie, of Chatham. They united fervently in prayer, and conversed on divine subjects, chiefly dwelling on the glorious theme of salvation by a crucified Saviour.—The General again declared, with much feeling, that the atoning blood and justifying righteousness of Christ were the sole foundation on which he built his hopes of everlasting happiness.

On the Wednesday and Thursday after the temporary revival just now mentioned, he gradually grew worse, and on Friday the fever increased, and the cough became

so violent, that all hopes of his recovery were abandoned, and he himself felt that his end was drawing nigh.—The severity of the disease entirely prevented any continued attention to heavenly objects, and all the dear sufferer could do was to pray aloud for patience, and a speedy removal to his eternal rest. He at one time expressed a desire that, if it were God's will, he might die on the sabbath morning, and spend that holy day in the worship of heaven. The disorder continued unabated throughout Saturday, and, after a night of extreme suffering, he ceased coughing about nine o'clock on the morning of Sunday, the 18th September. His friends saw the symptoms of death were upon him, and he was asked if he wished to see any one in particular; he replied, with much emphasis, "*Nobody, nobody, but Jesus Christ; Christ crucified is the stay of my poor soul.*"—These were the last words he uttered; and at half past nine he gently breathed his last; according to his desire and prayer, worshipping that sabbath in heaven!—Thither may all his children and

surviving friends follow him ! Thither may every reader of this narrative be induced to bend his steps, with unwearied zeal and perseverance.

On the succeeding Thursday morning the corpse was interred in the churchyard of St. Margaret's, Rochester: and a tablet, with the following inscription, is placed over his grave :—

Sacred to the Memory
OF
MAJOR-GENERAL ANDREW BURN.

Born September 8th, 1742, at Dundee, in Fifeshire:

*Died September 18th, 1814, at Gillingham, in this
County.*

Fifty-three Years he served his King and Country

AS A BRAVE AND HONOURABLE OFFICER

in the Corps of Royal Marines;

Forty-three Years he served his GOD,

as a faithful Soldier of JESUS CHRIST.—

Consistent and conscientious

In the Discharge of every personal and relative Duty;

HE WAS UNIFORMLY

Affectionate as a Husband and a Parent,

Kind as a Master, Exemplary as an Officer,

Constant and sympathizing as a Friend,

Humble and devout as a Christian :

EVER ASCRIBING

All he was in this Life,

AND

All he hoped to be in the next,

TO THE

GRACE OF GOD IN CHRIST.

APPENDIX

CONTAINING

LETTERS AND POEMS.

APPENDIX.

LETTERS.

*No. I.—To the Friend who communicated
the seasonable assistance mentioned at
Page 135, Vol. II.*

Strood, 23 Feb. 1803.

My dear Friend,

The very seasonable, unexpected, and ample relief, which the Lord was graciously pleased to send me the other day by your hands, has so completely overcome me, that I have been labouring ever since, under a pleasing weight of gratitude, that no language can sufficiently express. At a throne of grace, grateful tears and fervent ejaculations have been offered up to the first cause of

this great mercy ; yet still I cannot be satisfied that I am sufficiently thankful ; nor can I now find words to express to my satisfaction, the obligations I am under to the generous and unknown friend, whose heart the Lord inclined to administer so seasonably to my pressing wants. You obtained my promise to ask no questions, consequently I must obey, but you will be so good as tell that kind benefactor, that I shall never forget the great favour he has conferred on me, nor cease, while I live, to pray for his temporal and eternal welfare.

No part of my experience has convinced me more forcibly of the reality of divine truth, than the seasonable and numerous answers I have had to prayer. For this very needful blessing I have been soliciting a throne of grace almost every day, for nearly these last twelve months, constantly feeling the thoughts of being in debt a burden too heavy to bear.

I began to think the Lord was about to answer my prayer in a progressive way by giving me promotion. But it is very remarkable, that just as that failed me, and faith began to sink, you stepped in with the long sought-for blessing ; and the Lord's

language to my heart in it, was, "See, I have granted
" your request; though not in your way, but in my
" own, that you may never forget that my ways
" and thoughts are not like yours."

From the very high price of all kinds of provisions (particularly bread), in the years 1800 and 1801, with the grievous income-tax, I was unavoidably driven behind hand about £60, which ever since I had been struggling in vain to reduce; but this very seasonable supply has done it at once. I am now, thank God, out of debt, and can walk Rochester and Chatham streets with my head half an inch higher than usual. Several very necessary articles, which Mrs. B. wanted against a painful approaching and expensive period, she has now had means to provide, beside many other things that we all much wanted.—O what reason have you and I to be thankful to our heavenly Father for His goodness, both in a way of providence and grace! Can we possibly hesitate a moment to lay out ourselves entirely, time, talents, and property, to promote his glory, in doing all the good we can to his cause and people, and for our fellow-sinners, while we have a breath to draw? What a powerful incentive to

good works is gratitude and love ! I hope we both feel it.

I shall be glad to hear from you, but rather to see you when you can make it convenient. In the mean time, Mrs. B. joins with me in Christian love to you both, and with the warmest wishes for your growth in grace, and still closer communion with a covenant God ;

I remain,

Yours affectionately,

ANDREW BURN.



No. II.—To a young Friend.

Gibraltar-place, Oct. 24, 1808.

My very dear Friend,

I ought to be ashamed of my negligent and indolent conduct in not writing to you before now : but if I thought you could for a moment indulge the idea that I had either slighted or forgotten you, I should be very unhappy. No, my dear S——, I was prejudiced in your favour before I

saw you, and the first interview confirmed that prejudice, and every succeeding visit has increased my esteem and affection for you. I no longer consider you as an acquaintance, but as one of my own family; a son in whom I can confide, and to whom I can unbosom my whole soul.

If I have not written as I ought to have done; you must attribute it to age and infirmity, the natural parents of indolence and ease; besides I have of late been very much engaged, and my mind almost wholly occupied with things of a very important nature both in spirituals and temporals. My constitution I feel declines rapidly, the two last winters had nearly upset it, and I have reason to expect the conflict will be doubtful in this; you may of course easily imagine that while I am looking over the brink of time into an awful eternity, I may not be so very punctual in writing even to my dearest friend; besides when future prospects have not so entirely engrossed my attention, I have of late been continually harassed with domestic embarrassments, and disappointment, in what I expected would remove them. It may be the Lord's will to spare me a few years longer, and he may increase my in-

come sooner than I expect: but still as neither of these is certain, and as the former may be denied me, it is very natural to conclude, that the solemn thought of dissolution, will swallow up the consideration of every lesser object. Had I the triumphant faith of a Paul, I should not be so often reproached as I am, of carrying about me a silent thoughtful countenance; but here I falter, and though I have committed my soul, and its eternal welfare, into the same Almighty hands that he did, and am sure the Lord Jesus will keep it safe to the day of His second glorious appearing; yet the thoughts, and prospect, and awful importance, of eternity, come with such weight to my mind, that I stand between hope and fear, trembling and shivering on the brink, afraid to launch away. All this is the effect of little faith, or rather unbelief. The apostles' prayer to their divine Master, is mine from morning to night—
“ Lord, increase my faith.”

* * * * *

*No. III.—To his eldest Daughter, sent with
a Bible.*

Strood, Dec. 12, 1801.

My dear Rachel,

In sending you so valuable a gift as a Bible, you will naturally expect my parental advice to accompany it. If the prayers of an affectionate father can prevail, you will find it one of the richest presents you ever received. Above forty years ago my grandfather gave me a Bible, which I still preserve, out of which, through rich grace, I have enjoyed more exalted and refined pleasure than all the pomp and grandeur of a vain world could ever boast of: I have found present and effectual relief in the hour of deepest distress, and consolations of a heavenly nature far beyond the power of human language to express. I only wish my dear Rachel may enjoy as much real benefit from the one I now send her. Read it with reverence and attention, as the word and will of the most high God;—pray over it, and wrestle hard till you obtain a blessing from it:—'tis a mine full of

the richest jewels, and God's people sometimes dig deep before they get at them, but never pray in vain.

It gave your mother and me great pleasure to see some dawnings of a serious concern upon your mind before you left Strood; but still greater when we heard that concern was increased at Plymouth, and likely to issue in a true conversion and thorough devotedness to God.—O that we may not be disappointed in the pleasing prospect we have concerning you; for nothing in this world can give equal pleasure to that which a godly parent feels when he sees his children called by divine grace to the knowledge of Jesus Christ, the Saviour of sinners. O take care, my dear Rachel, that you do not quench the spirit of grace, by imbibing too much of the spirit of the world: they never did, never can, nor ever will, agree together. Form no close connexion with any female friend that is not more spiritual than yourself. Seek to be much with those who talk about divine things;—cherish the means of grace, and pray daily for a lowly, humble, gentle, and affable spirit, that *the dear relatives, with whom you now are*, may rejoice to see

that grace has made a happy change in the whole of your deportment. A form of godliness will not effect this, but the power of it felt in the heart will ;—and do you never rest contented till you feel and enjoy this power :—’tis an awful and dangerous thing to rest short of it.

I have sent twice to London to get you this Bible, and after all the print is not so clear as I could wish ; but I do not like the trouble to send a third time, and, perhaps, be no better off. Your eyes are young, and I hope will continue good a long while ; and when they fail, there are plenty of Bibles in the land, thank God, of larger print.

That the Lord may make you a shining monument of his sovereign grace and mercy, is the fervent prayer of

Your ever affectionate father,

ANDREW BURN.

No. IV.—To another Daughter.

Woolwich, 7th June, 1810.

My dear Christiana,

I am now an old man at the close of my race, standing on the brink of the grave, looking with solemn awe into the boundless prospects of an eternal world; and you are just entering upon *one*, fallacious, delusive, and transitory. I have hitherto passed through it safe (thank God), and of course am qualified, from long experience, and as a parent and friend, to give you some salutary advice, faithful warning, and seasonable instruction, to guide you safe (through divine assistance) to the end of your journey. I would not have you, for a moment, indulge the thought that you will live to my age: there's a thousand to one against you for this. But let the journey through life be curtailed or prolonged, an end must come at last; and what will then be most desirable, when death is just ready to strike the irreversible blow? Surely, whatever that is, it ought to be sought after and secured above all other things. And nothing

but a well-grounded hope of an interest in Jesus Christ, can then be of any use to support the sinking soul : all other props will surely fail.—Let me then, my dear Christiana, earnestly beseech you, with that anxious solicitude, which an affectionate father alone can feel, to seek first of all the kingdom of heaven and its righteousness, and the lip of eternal truth hath promised that every thing else needful for your journey through life will be granted : not perhaps what you may *wish* or *expect*, but what infinite wisdom shall deem best for your real welfare. Were I to preach to you for years, I could give you no better advice than the above, for it contains every thing. If once, through sovereign grace, you become united to Jesus Christ as the alone Saviour of perishing sinners, your salvation is secure. Trials, difficulties, temptations, fears, and doubts, you will encounter ; but his grace is promised to be sufficient for you, and to make you more than conqueror over them all.

I would fain hope, from what I have seen and heard, that the spirit of the Lord has been at work on your mind. O beware of resisting his gracious influences, and cherish every desire that tends heaven-

ward.—Be much in secret prayer for direction from above, and embrace every opportunity of instructing yourself in the knowledge of divine things; and never forget that you are but a pilgrim and stranger in this world, travelling post-haste to an eternal state.—My prayers for your present and eternal welfare shall never be wanting.

* * * * *

That the Lord may bless my dear Christiana with His saving grace, is the fervent prayer of

Your affectionate father,

ANDREW BURN.



No. V.—To a young Female Friend.

Chatham, 19th June, 1808.

My dear Mary,

If I have not fulfilled my promise so soon as perhaps you may have expected, or rather as my regard for you ought to have prompted me to; you must not for that imagine I have been all

this time unmindful of you. Quite the reverse: you and your dear family have not a day been forgotten by me at a throne of mercy; and if my poor addresses there are of any avail, you will largely enjoy every necessary help and assistance to carry you safe through all the intricate and dangerous scenes of a sinful and ensnaring world, till sovereign grace has landed you safe in glory. Christian affection is a very different thing from that which goes by the name of love, esteem, or friendship, in a carnal world: it is of divine extraction, cannot be eradicated from its happy possessor; is of eternal duration, and the infallible criterion by which the followers of the Lamb are distinguished from others: for the Saviour himself says, 'tis by this they shall be known to belong to Him; and it is this heavenly bond, my dear Mary, that unites you and me and all the elect of God to their dear head, the Lord Jesus Christ. All other ties are of an earthly and transitory nature, frequently broken in time, by a mere trifle, and sure to be entirely dissolved at death; but this outlives death: and when this dreaded and *last enemy*, shall be destroyed, the Christian's love to his God and Saviour, and to all that bear his image, will rise to

rapturous heights, beyond all human comprehension, and constitute his happiness to all eternity. May it be your daily prayer and mine, that the love of a dear Redeemer (the sole cause of ours) may be abundantly shed abroad in both our hearts, that from this divine and powerful principle we may be enabled to live wholly to His glory.

I have now been an unworthy, stumbling, weather-beaten pilgrim in the Lord's ways for upwards of forty years, and from long experience shall take the liberty to give you a little advice. In all your journey through life make the Lord and His Word your daily counsellor. A thousand little perplexing things will occur, which you may be ashamed to mention to your dearest friend, which you may with all freedom unbosom to your heavenly Father at a throne of grace, and be sure of obtaining redress in one way or other. It is this divine intercourse constantly kept up, that constitutes the Christian's "*heaven upon earth*." A number of incidents will arise to interrupt this divine communion, but that must not discourage you; every effort must be used to overcome them, remembering that having enrolled yourself as a soldier of Jesus Christ, you must, in His strength,

vigorously fight your way through, and never rest satisfied till a sweet and soul-gratifying familiarity is again renewed between you and the dear Redeemer; for his favour is better than life. My daily prayer shall be that you may increase in faith, and in the saving knowledge of Christ, that you may have joy and peace in believing.

I am still in hope it may be the Lord's will to remove us a little nearer G———; but should it not, we have a sure word of promise that where our dear Head is, there we, ere long shall be also; let this suffice. Accept of kind love from all here, and believe me, with genuine affection,

Yours sincerely in our
beloved Saviour,

ANDREW BURN.

*No. VI.—To a Friend, in deep mental
Distress.*

Thursday afternoon, 5th March, 1812.

My dear Friend,

I have just read your note of this morning, and though I am grieved at the sufferings

you endure from the buffetings of the enemy of souls; I am no less highly rejoiced at the clear evidence your experience gives me of your being one of the Saviour's true disciples.

Muster up all your sins, and tell the devil to add every thing he can think of to the score, and then do as Luther did, write underneath "The blood of Jesus Christ cleanses from all sin." And never forget what the word of the eternal God says, "Where sin hath abounded, grace hath much more abounded." You say you have no ability to love God. True, and who has? But has not he given you the *desire* to love him, and is not this love? Though the dear Jesus may suffer you to be tried, as he did Job of old, yet I am confident he will bring you out of the furnace "as pure gold," to shine hereafter to his glory.

Continue to keep a fast hold of the dear Redeemer, and say with Job, "Though he slay me, yet will I trust in Him," and doing this, you are sure to be safe. If prayer will avail, it shall not be wanting from

Your unworthy friend,

A. BURN.

*No. VII.—Part of a Letter to the General's
Son-in-law.*

Woolwich, 12th Dec. 1810.

My dear Son,

I have talked of you, thought of you, and daily prayed for you, since you left us; but after many fruitless attempts, have never been able till now, to take up the pen to write. There was a time when this was not the case; when youth was in its full vigour (as it is with you) writing was a pleasure; but now it is a task, which old age trembles to undertake. My dear son, accept the advice which this idea now suggests, and while the powers of body and mind are vigorous, let them all be zealously employed to glorify your heavenly Father, as the time *may* come, when like me, you will have no power to do, what you anxiously wish to perform.

As your, and our beloved Sarah, loses no opportunity of writing to you, of course she gives you all the family news; therefore a repetition from me would be rather stale, and you must be satisfied with what comes uppermost in my shallow brain.

I have been very ill since you went away, so much so, as to be obliged to give up the command of the division for nearly three weeks; but, thank God, I now enjoy a good state of health. During my illness I heard, and thought, and read, a great deal about preparation for death, but after questioning my soul very closely on this subject, the only answer I could get was, that, if not prepared to die nearly forty years ago, I was not prepared now. The next question of course was, what was that preparation? The answer, a full dependence on the precious atoning blood, and perfect righteousness of the Lord Jesus Christ. This was my preparation then, is now, and I trust will be when I die; for I know of none like to it. But still I think there is another preparation necessary, to make death welcome, and to be desired. A complete deadness to the world, with all its most attracting enjoyments, and a clear view of our personal interest in a Redeemer's love, entitling us to all the glories of a future world. Without this, death may sometimes put on a very ugly face, even to a true believer. You and I, I trust, through rich sovereign mercy, are possessed of the first prepara-

tion, which is by far the best ; but let us not be satisfied till we attain the other also, and be enabled to say with Paul, " I long to be dissolved to be with Christ, which is far better than remaining in this " sinful polluted world."

I frequently accompany you in thought to your cabin, and on the quarter-deck of the Ville de Paris, and could almost imagine I see and hear all that passes there : judging from what formerly passed in my own experience, when in similar situations, you will find them not to be so barren of real spiritual comfort, as some people imagine, and at times I hope real Bethels to your soul. It will require great wisdom, and much grace (which God I trust will give you), so to act among your superiors, as not to give offence, by an austere over-scrupulous conduct ; at the same time taking care not to grieve the Spirit of God, or wound your own conscience by an unwarrantable compliance with any of their foolish and vain customs.

* * * * *

No. VIII.—Part of another Letter to the same.

Woolwich, 13th Aug. 1811.

My dear Son,

I just now received yours of the 5th July, happy to hear so late, and so good, accounts from you : but before I answer it, I must say something about the one I received before, which gave us all uncommon pleasure ; particularly in that part of your conduct respecting the *Balero dance*. Dr. G. and all of us agreed that you acted with the greatest propriety, as every wise and prudent Christian would have done ; and I earnestly pray that the Lord may continue to enable you to act with the same fortitude and prudence on all similar occasions.

We heard of the fall of Tarragona from the French papers, as soon, if not sooner, than you did, with all its consequences ; but your account is certainly exaggerated : yet the loss is great, and much felt by the Spaniards, especially as we are blamed by some for not assisting the garrison in time.

I cannot help smiling at your idea of the French taking Minorca. Pray how are they to get there? Swim over? or go over on a raft? For they dare not put a vessel of any description on the water without its being captured. If the Toulon-fleet should beat and capture ours (which I hope they never will), then indeed I would advise you to make the best of your way to Gibraltar : but while the British fleet commands the Mediterranean sea, every island in it, in our possession, is perfectly safe. If the Lord should punish Great Britain for her sins, He will begin with her fleets, and diminish that where her strength lies ; then, like Sampson shorn of his locks, we shall be an easy prey to the cruel Philistines around us. But while there are so many thousands of praying souls in England, I am no way afraid that this will happen in my days, or yours.

I am glad to hear you are trying to acquire the Spanish language, as it may be of the greatest use to you, should your Admiral be employed at Cadiz, which I think is not unlikely. Should you go to Sicily, the Italian would be necessary, or to Lisbon, the Portuguese ; if you could acquire all three, you would come home a learned man.

I have very little domestic news to inform you of; what there is, your good wife, I make no doubt, furnishes you abundantly. Andrew's wish to enter in the ministry in the establishment is what now occupies our attention : he has not yet finally decided, but, I rather think, he will be a Rev. after all. 'Tis a weighty matter, and has been the subject of much prayer, and I trust the Lord will direct him. Should I live to hear him preach the gospel; it would be a blessing beyond any thing I can expect in this world, and would make me leap for joy : but I abstain from giving my opinion, lest he should be biassed by it. If the Lord wants him, he will call him out, while the means for improvement are going on. What do *you* think of this ?

No. IX.—Another Letter to the same.

Woolwich, April, 1813.

My dear Son,

Old age has a thousand excuses for laziness, some plausible, and some otherwise ;

but I will not trouble you with any of them. Suffice it to speak the truth ; though I have not written, I have not forgotten. Nor do I cease to pray for your temporal and spiritual prosperity ; and it rejoices my heart to find that both are in a thriving way. The more I reflect on the step you took in going abroad, the more I see the hand of God in it. He can preserve his children in a floating-ship, as well as in a praying-church, if He calls them to either by His Providence. You to the one, and your brother, Andrew, to the other ; both will be preserved, because you belong to His family. If every thing is taken into the account, I hardly know where the danger is greatest, but never mind it, if you are both safe.

As I am going to publish a second edition of " The Witnesses," I will devote a part of this letter to answer some of your criticisms. You ask, " how I make it out that the witnesses rose and fell, and " rose again together ? " Neither the apostle, nor your humble servant ever said they rose twice together. Every body knows the Old Testament, by its name, existed long before the New, but the apostle was not called to give the history of it, but

to foretell what would be their employ in after ages. You, with most other commentators will have an indefinite number to be expressed by two; but you have neither reason nor Scripture to support you. What is alleged of Moses's two witnesses, and the Saviour's sending out his disciples, by pairs, wholly makes for my hypothesis, and not against it. Every fact or truth requires two witnesses to substantiate it. And God gave power to His two prophets to promulgate the truth of the Gospel for 1260 years, clothed in sackcloth, and figuratively slain during that period, and afterwards to be raised to the highest dignity, esteem, and influence; and are they not now figuratively ascending to heaven in a cloud through means of the British and Foreign Bible Society? It would rejoice your heart to see the clouds of all ranks of people who attend at these Bible meetings: the last I was at, the Chancellor of the Exchequer, Lord Castlereagh, Messrs. Wilberforce, Whitbread, &c. &c., spoke highly in favour of circulating the Scriptures. It is supposed the Parent Society will this year collect £50,000.

Commentators of most note, think with you, that

the witnesses are a succession of faithful men ; but where will you find any that will answer the description given of them by the apostle ? Here expositors differ so widely, that the Rev. T. Scott is of opinion they have neither truth nor fact to support them. St. John is foretelling what will happen during the space, and at the close of 1260 years, in *this* world, and has no reference to the next. Where then is the resurrection of these good men ? No where. But we now see the beginning of this wonderful event, in the universal circulation of the Bible. The Rev. T. Brightman who wrote near 200 years ago, was of my opinion ; besides others of a later date. And, indeed, no other hypothesis but this, can give any thing like a satisfactory explanation of what the apostle says of these witnesses. When existed the real Christians that would dare to denounce such terrible plagues against their enemies, as the apostle mentions ? But God's witnesses can and do, because they are the spirit of His mouth who alone will destroy the man of sin, see *Thess. ii. and 8.*

The English nation is just now in a ferment about the Roman-Catholic claims ; some in their favour,

but the great majority against them; and it is not supposed they will gain their end in the senate of the nation. They only aim, I fear, to obtain power; but recollecting the bad use they once made of it, who would venture to trust them again? Besides, if we believe the church of Rome to be Antichrist (and what can be more plain from Scripture), who would wish to favour her? The present seems to be a very momentous period for Europe. Buonaparte, that merciless tyrant, has lost one of the finest armies that ever took the field. 300,000 men marched into Russia, and not above 20,000 have escaped; the rest have perished by the sword, famine, and the cold, which has been remarkably severe on the continent. The tyrant had a narrow escape for his life by running away like a coward from his army. He is now mustering all his forces for another campaign; but if the northern powers change sides, which some think they will, then the tyrant will be brought low: if they stand by him, a continuance of bloody wars will be the consequence. Bony and the pope are quite friendly again; an alliance I don't at all like, however natural it is for birds of a feather to flock together. The

pope has legalized his marriage, though his former wife is living, and Buonaparte is to give him all his former power at Rome. Does not this look something like receiving the wound, which now all the nations wonder at its being healed. This fact if it takes place will puzzle all us commentators on the book of Revelations.

I leave your good lady to give you all the domestic news. We are all, thank God, in good health, except Captain Burn, who, though he may be spared some years, I am afraid will never recover his former health. I sometimes indulge a hope that I shall see you again at Woolwich; but be that as it pleases God, I shall never cease praying for you, while I remain

Your affectionate father,

ANDREW BURN.

POETIC EFFUSIONS.

I.

Exposed to all the filth of sin,
In this profane abode ;
The flesh at war with grace within,
My help must come from God.

II.

Oft have I long'd to plead His cause,
But have no power to speak ;
I weep, and pray, and try—still pause,
Nor can the bondage break.

III.

Yet when at times the power is given,
To banish every fear ;
Boldly I urge the plea of heaven ;
But none will lend an ear.

IV.

From ignorance that pregnant source,
Vice like a torrent flows;
The more I try to stop its course,
More rapid still it grows.

V.

But there's a path through sovereign grace,
In which I may succeed;
A Saviour's footsteps let me trace,
In every virtuous deed,

VI.

Like Him be holy, meek, and kind,
Friendly with all still live,
How grace can change the carnal mind,
A bright example give.

VII.

Then may I hope, in some lone hour
The sinner will confess,
That real saints must feel a power
He never did possess.

VIII.

And if the thought close to his heart,
Rich mercy should pursue;
My Jesus may that power impart,
And make him feel it too,

IX.

Then, O my God, a timid worm,
Assist to lisp thy praise ;
And when a word he cannot form,
Work thou by sovereign grace.

X.

Renewed strength on me bestow,
Like Jesus may I be ;
And through my daily walk below,
Let actions speak for thee.

Encouraging the Soul under Dejection.

I.

Why heaves my breast this mournful sigh ?
Why far from rest still roam ?
Does not my Jesus reign on high,
To guide his wand'ers home ?

II.

Dare this vile heart admit a thought,
That He will faithless prove ?
From Heaven eternally shut out,
One object of His love ?

III.

Is not the sacred promise sure,
To all the chosen seed ?
Shall they not to the end endure,
When God hath so decreed ?

IV.

Sooner He'd leave His dazzling throne,
And war eternal wage,
Than one poor Lamb be left alone
A prey to Satan's rage.

V.

Then grieve no more as without hope,
When God his oath hath giv'n.
Can any sink with such a prop ?
Or fail of reaching Heav'n ?

VI.

Let but the hand of faith withdraw,
The veil that hides the scene ;
And I shall see, what Moses saw,
When Jordan roll'd between.

VII.

For faith can bring the promise nigh,
And shew how rich ! how free !
Till love shall glow, and rapture cry,
“ All this for worthless me ?”

VIII.

Yes, soul, the hour approaches fast,
When through a Saviour's grace,
Thoul't safe arrive in heaven at last,
And see Him face to face.

IX.

Grim Death to thee shall prove no more,
With all his gloomy train,
Than a rough gale to waft thee o'er,
Where endless pleasures reign.

X.

There on the bosom of thy God,
In ecstasy recline;
And all that Jesus bought with blood,
Shall be for ever thine.

*Lines written in Retirement.*

I.

O what a crowd of anxious cares,
Disturb this restless breast!
The world's reproach, and Satan's snares,
Leave not a moment's rest.

II.

A heavy load of sin and death,
I carry night and day ;
Nor hope, but with a parting breath,
To feel them die away.

III.

Dear Jesus ! is it thus thy saints
Are doomed to live below ?
Wilt thou not hear their loud complaints,
And ease this load of woe ?

IV.

When shall I see that bless'd abode,
Where sorrows are no more ?
Rest on the bosom of my God,
And with His saints adore ?

V.

Where racking pains, and groundless fears,
Shall never more annoy ?
But boundless mercy wipe all tears,
And fill my soul with joy ?

VI.

O for a view by saving faith,
Of this delightful place,
When nature draws its parting breath,
And all its cares shall cease !

VII.

Great God! each day make me to feel,
The power of thy rich grace;
Till it shall please Thee to reveal,
The vision of thy face.

A Peep into Eternity.

I.

As trembling I look o'er to see,
My fate throughout eternity!
The trickling tears flow down my eyes,
And num'rous doubts and fears arise.

II.

A few days more, and I must go,
To endless bliss, or endless woe;
With fiends in hell for ever lie,
Or reign with Christ beyond the sky.

III.

Well may'st thou start, my soul, and shrink,
Thus hov'ring o'er the awful brink!
For, once emerged—whate'er thy creed,
Thy state's eternally decreed.

IV.

Then seize the moments as they pass,
And cry aloud for pard'ning grace.
The blood of Christ has power to save,
All such as you who mercy crave.

V.

Blest Spirit come, thy power display,
And help my throbbing heart to say,
In all the ecstasy of bliss,
Jesus is mine, and I am his.

VI.

Come with a ray of heavenly light,
To cheer this dark, this gloomy night;
To guide me in the narrow road,
That leads to happiness and God.



*Lines written when separated from his
Family.*

I.

How strong the ties of nature bind !
How hard it is to part,
With wife, or child, or bosom friend,
That twine about the heart !

II.

Tis agony too keen to paint,
Or little faith to bear ;
Almost upsets the strongest saint,
And makes him yield to fear.

III.

Yet this has been my frequent lot ;
A soul-tormenting pain !
And let me will—or will it not,
It may be so again.

IV.

My God ! let faith but spread to view,
The merits of thy Son ;
Kind visits of thy face renew,
And glories of thy throne ;

V.

Then death may strike, the world may frown,
They ne'er my peace shall move.
For what can weigh that spirit down
That feels a Saviour's love ?

FINIS.

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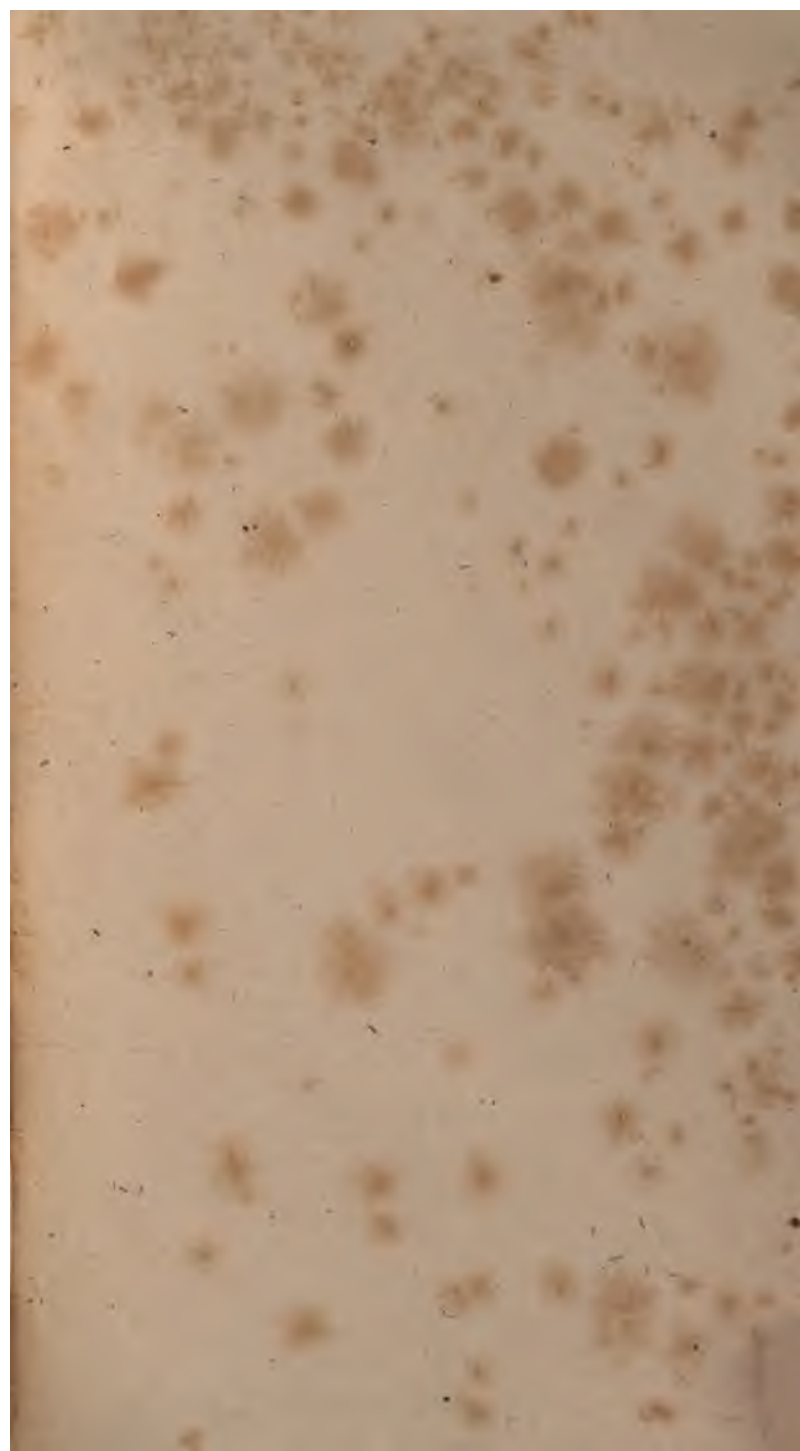
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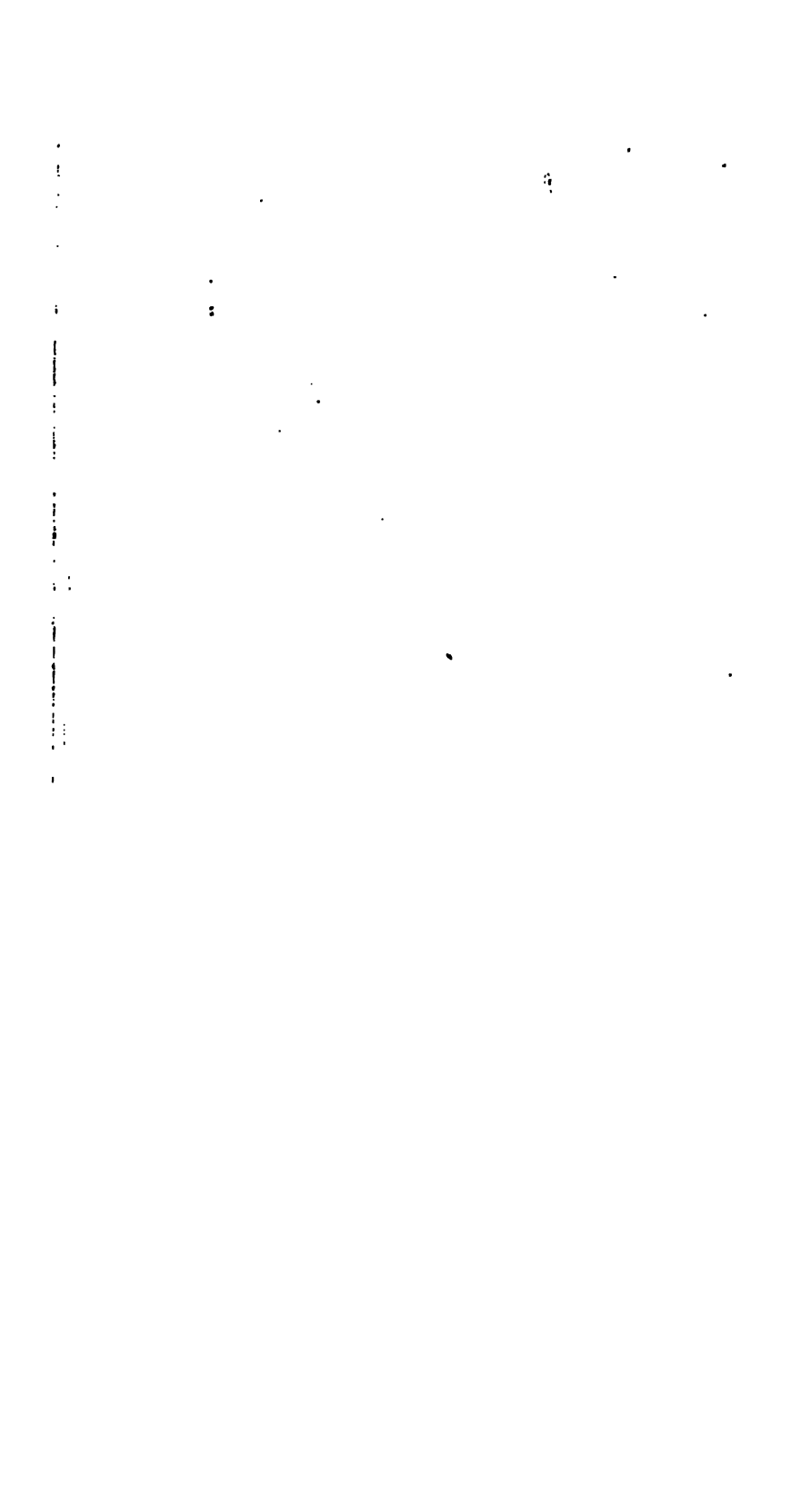
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